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Record of Christian Work

East Northfield, Massachusetts.

VOL. 43. FEBRUARY, 1924. NO. 2.

Be filled with the Spirit, converse with one another in the music of psalms, in hymns, and in songs of the spiritual life, praise the Lord heartily with words and music, and render thanks to God the Father in the name of our Lord Jesus Christ at all times and for all things! *Ephesians 5. 18-20 (Moffatt).*

RELIGIOUS THOUGHT AND ACTIVITY.

Two contributors from different sections of New York state recently sent contributions to the American Baptist Publication Society designated toward the purchase of **an aeroplane for colportage work in the Northwest.**

The small periodical **"The Father Mathew Man,"** a Roman Catholic organ devoted to prohibition and law enforcement mentioned in these pages some months ago, is published at 136 West Lake Street, Chicago.

Announcement has been made that a committee has been formed to take over the copyright of the American Standard Bible now held by Thomas Nelson and Sons. A corporation called the **American Bible Foundation** will be formed, and the distribution of this version stimulated in other than trade channels.

"If we cannot interchange pulpits, why cannot we every now and then **interchange congregations?"** asked Rev. S. S. Shrubsole at a meeting in England recently. "My congregation might go on Sunday to the Church of England, and the congregation of the Church of England come to our church."

In one of his Australia addresses Dr. F. B. Meyer said that he hoped all the churches of western Australia had **baptisteries with two sets of steps.** He declared that in baptizing a candidate he always liked him to come down into the water by one set of steps, which symbolized the leaving of the old life, and to go up out of the water by another set of steps, which symbolized the new life that he was entering.

St. Andrew's Silent Mission is a phase of the work of Trinity Church, Boston. Services for the deaf are held every Sunday morning in the Parish House hall, followed by Bible classes.

An effort is on foot to build a church adapted to the Silent Mission work. "We don't want any shabby old place of worship, for we deaf people depend wholly on what we see for inspiration."

Rev. Gilbert Muir of Bradford, England, recently said he remembered a class of women at which there was much talk about the troubles they had. He said:

"Look here, next Wednesday we will talk about the **troubles we never had!"**

So at the next meeting one woman said: "I do thank God I have never had the appendicitis."

Another said: "I thank God I have never had to have an operation."

A third said: "I thank God I've never had a drunken husband."

Thereupon a fourth got up and cried: "I thank God I've never had a husband of any sort!"

A liveried doorman is an innovation effected at West End Presbyterian Church, New York City. His duties are helping people out of automobiles, guarding machines against theft while the owners are in church, and calling taxis if any are wanted.

Rev. A. E. Keigwin, pastor, says the idea

was suggested by people who had heard his sermons by radio, and wanted to come to church, but hesitated to leave their automobiles open to possible theft.

The doorman is of great assistance to old people getting out of conveyances. He quotes the verse that it is better to be a doorkeeper in the house of the Lord than dwell in the tents of wickedness.

Every church faces the problem of appealing to the passerby,—of reminding him continually of the church, its ideals and doctrines, and their application to his daily life. Strangely enough, the silent but effective appeal of **the illuminated stained-glass window** has been overlooked. Twenty million dollars have been invested in these beautiful works of art, yet unlighted they are effective for only a few hours each week.

Men prominent in religious affairs have been awakened to this situation, and as a result a plea has recently been made to light these windows every evening in the week. Lighted from within, these windows become an every-evening inspiration to all who pass by. When brought out by means of transmitted light, the Biblical scenes and characters portrayed carry messages which are rich in sentiment and strong in their appeal.

The latest figures secured by Dr. W. S. Athearn, dean of Boston University School of Religious Education, and chairman of the Committee of Education of the International Sunday School Council, show that whereas 40 years ago the age of largest church accessions was 16.4, it it is now 11.9. Thus **nearly five years have been added to the Christian life of our people.**

In the case of 6194 persons who replied to a questionnaire ten per cent were received into the church before they were ten years of age, and forty-three per cent between the ages of ten and fifteen, so that fifty-three per cent were in the church before they were fifteen.

The figures also show that as many were received from five to ten years of age as from thirty-five to seventy.

Fifty-eight per cent of the people were received about Easter, while only seven per cent came in the month of August. In the South the summer months are the period of greatest ingathering. Can something be done in the North by way of summer camps to make a sane and happy religious atmosphere that would be conducive to commitment to service on the part of young people?

There is only one **Chinese mission in New England,** and it is situated at 16 Oxford Street, Boston. Opened 29 years ago, it is an auxiliary of the American Sunday-school Union.

Distinctive features of the work include daily gospel mission services for Chinese, regular Bible instruction in Chinese homes, Christian Endeavor Society for Chinese men, King's Daughters Society for Chinese women, Sunday school and Junior Christian Endeavor for Chinese children, special missionary work among Chinese boys, and individual evangelistic work in Chinese stores and laundries.

The work is supported by voluntary contributions. Mrs. E. D. Mason is superintendent.

Unquestionably the radio is awakening interest in the minds of many who have been neglectful of the Word, as they are listening in to the great messages being sent through the air. A well-to-do person asked a neighbor for a Bible, saying that after hearing the Sermon on the Mount as broadcasted one Sunday afternoon he found himself under deep conviction for having neglected the Book which was such a vital factor in his childhood life, and was chagrined to find that he did not have a copy in his present palatial home.

Rev. Hugh T. Kerr, pastor of the Shady Side Presbyterian Church, Pittsburgh, broadcasts his Sunday evening service. He received a letter from an island off the coast of Nova Scotia, stating that the people of that island had not had any religious service for years, but since they had been able to pick up his radio sermons they met every Sunday evening, and men and women were being converted. They also asked that the congregation, which is of course hundreds of miles away, sing "Let the Lower Lights Be Burning," as the people on the island knew that old hymn, and longed to hear the congregation sing it.

The Ministry of Music.

I went to New Church, and found an uncommon blessing when the organist

Auto Chapel Car of the American Baptist Publication Society.

was playing **the voluntary.**—John Wesley, 1781.

Music is a gift from God, and not from men. It puts the devil to flight, and renders man cheerful. It makes him forget anger, immodesty, and every vice. To it I assign the highest place after theology.—Martin Luther.

A significant service was recently conducted at First M. E. Church, Pittsfield, Mass., when Miss Ruth Phillips was consecrated and installed as **minister of music,** thus formally inaugurating a musical ministry which will seek to enrich the worship in all departments through the enlistment and training of volunteer choirs.

The Sunday morning service was designed to define the proposed program. A ritual of consecration and installation, prepared by Prof. H. Augustine Smith of Boston University for the occasion, was conducted by Prof. Smith and the pastor. It voiced the need and opportunity of worship through music, uttered the congregation's desire for worthy leadership in song, and expressed the willingness of the church to place its approval upon the consecration of the one selected for this ministry.

Chapel Auto.

The American Baptist Publication Society has just purchased from the White Company of Cleveland, Ohio, and placed in active service, a new type Model 50 chassis, with a special transcontinental home touring body, to be used in missionary work among the Mexicans in California and Arizona,—the first of a number of such models which will be set apart for evangelistic work along the highways of the country. This new chapel auto will reach small out-of-the-way hamlets and small towns often many miles removed from transportation facilities.

To give the maximum of service and to avoid all worries of tire trouble, Overman cushion tires have been used throughout, and are adapted for urban or interurban work. The car is also equipped with a Neville starting and lighting system, and the interior is lighted with six 4-candle-power lights from the battery.

On the outside of the body there is a Scripture passage in English, "The Seed is the Word of God." On the central panel of the car are the words in Spanish, "Carro Capilla Mexicano," and a Scripture verse in Spanish, "By Grace are Ye Saved through Faith, and That Not of Yourselves: It is the Gift of God." On the opposite side of the car there is another verse in Spanish, "The Wages of Sin is Death, but the Gift of God is Eternal Life through Jesus Christ Our Lord."

The interior equipment and furnishings consist of a driver's seat for two people, a 50-gallon fresh-water tank and waste, a wardrobe and bookcase built right into the frame, a couch heavily trimmed (convertible at night into a double bed) and covered with imitation leather, drawers for linen, etc., an awning over the rear platform which is used for preaching purposes, a washroom and toilet, also a three-burner gas stove, and a folding table. The rear section is so constructed as to be convertible from a bedroom during the night to a reception room during the day, and is furnished with wicker chairs and furniture.

A specially constructed tent is a part of

the auto equipment, the tent being so arranged that the rear of the chapel auto, with its pulpit platform, can be backed into the end of the tent and become the pulpit platform inside the tent. The tent itself is 16 x 30 feet, and will accommodate a congregation of about 100 people. It is equipped with an Estey pulpit organ, collapsible chairs, a Coleman lantern lighting system. A trailer is used to carry the furniture.

The car will be known as "Chapel Car Auto No. 1, Crawford Memorial." The funds for its construction, as well as for its upkeep and the maintenance of the work, were given by Mrs. Effie M. Crawford of Santa Ana, Calif., as a memorial to her deceased husband, Mr. Will C. Crawford. The car, with its complete equipment, cost about $9000.

FIGURES ARE STUBBORN FACTS.

Miss Frances L. Garside.

Figures are tangible things. Because one, subconsciously, compares them with other figures, they have a way of sticking to the brain like burs to a man's coat.

The following figures are eloquent proof, if proof be needed, of the high esteem in which the Young Women's Christian Association is held. Individuals have their personal obligations and burdens, communities have their expenses to meet, and there are few that are not in debt, but these hampering details are seemingly put to one side to be considered at some future date when the Y. W. C. A. is in need of money.

In the coming spring Cincinnati will put on a campaign to raise one million dollars to be invested in an Administration building, with additional rooms for girls. When this sum has been raised,—and there is no doubt it will be,—it will make Cincinnati the third city in the world in its Blue Triangle realty holdings, New York and Chicago leading. This sum will put the value of its plant in the neighborhood of two million dollars.

Atlanta with a population of 202,600 has put on a campaign to raise one-half million; Knoxville (Tennessee), a quarter million; Manchester (New Hampshire), for a like sum; Lawrence (Massachusetts), $300,000; Roanoke (Virginia), $200,000; Danville (Virginia), $150,000. Cedar Rapids (Iowa) has an indefinite objective, with $200,000 as the minimum and the hope of reaching $300,000 as the maximum, to be spent on a home for girls. It will wage the campaign in April.

Plainfield (New Jersey) will go out in February to raise a quarter of a million; Zanesville (Ohio), for $250,000; Johnstown (Pennsylvania) in April for $200,000; and Lexington (Kentucky), ambitious like many of the others far beyond its size, will begin a campaign in March for $200,000.

These are large sums, but hopes for tomorrows are based upon the accomplishments of yesterdays. What has been done can be done again. Trenton (New Jersey) is erecting a building which is costing $600,000, raised last spring. Bedford (Massachusetts) enjoyed a whirlwind campaign in the spring that netted $300,000. Evansville (Indiana) went out for $300,000, and passed the mark by ten thousand. Savannah is putting the roof on a $250,000 home for girls, getting more in the campaign of two years ago than was asked. New Orleans, in putting the finishing touches on a building, is enjoying the fruits of a campaign for $135,000 which netted eleven thousand more than that figure. Laurel (Mississippi) went out for $60,000, and raised $70,000.

And it sometimes happens that outside influences propose and conduct a campaign, and hand the Y. W. C. A. the results. For instance, the directors of the leading film corporations in Hollywood (California) saw the peril of the girls who flock to Hollywood with no positions in sight, and no grounds on which to base a substantial hope of work in the films. They are raising $120,000 among themselves, to be expended in building a home for these girls with a Blue Triangle over the door. At present the Studio Club, a Y. W. C. A. project, furnishes homes for twenty girls; the new building will house between eighty and ninety girls. The community of Hollywood is contributing $35,000.

Figures are tangible things. These, proving the recognition of the value of the work done by the Y. W. C. A., are more expressive than reams of words

The present budgets of American Y. W. C. A. work total over twenty-five million yearly. Foreign work supported by Ameri-

can Associations' funds are included in these total figures. Founded in 1906 from a union of two organizations dating back to 1871 and 1886 respectively, the national membership has grown from less than 150,000 girls and young women to over 525,000.

CONSTITUTIONAL CONVENTION OF THE Y. M. C. A.'s OF NORTH AMERICA.

John R. Mott.

The Constitutional Convention held in Cleveland, October 17-23, 1923, was one of the great creative moments in the life of the Young Men's Christian Association. This representative gathering of 400 leaders of the Brotherhood launched a distinctly American national Association movement. At the same time it ensured the strengthening of the historic ties which for three-quarters of a century have bound together the Associations of the United States and Canada, because the existence side by side of two independent national bodies, still organically united, makes possible a relationship more logical and more consistent with national dignity and expression, and a coöperation mutually more helpful.

By establishing a National Council of some 400 men, elected directly by the Associations in relatively small electoral districts and holding an unhurried meeting each year for the purpose of estimating needs, determining policies, authorizing services to be rendered, and providing financial support, we have at last a plan which will enable the Associations to make unmistakably clear their wishes to their agents, the General Agencies, and thus making sure that these General Agencies are quickly responsive to the expressed will of the Brotherhood. The pathway is pointed to the solution of the old and baffling problem of the adequate maintenance of the General Agencies in that by the new arrangement the Associations will assume responsibility for the moral and financial support of their General Agencies.

The executive functions of the national body are widely and wisely distributed among several national and international service committees, thus ensuring larger initiative and more prompt clearance in a vast and ever-expanding movement. At the same time provision is made for the close coördination and vital union of these varied and growing services to the Associations at home and abroad.

In new and effective ways the state committees are integrated with the national; in fact, an arrangement is entered into by which the two General Agencies—the state and the national—are so integrated that it is hoped the result or outcome "in working, in spirit, in economy, and in fruitfulness will be tantamount to one agency."

Provision is made for a judicial body to render interpretations of the Constitution and to settle promptly disputes or disagreements arising between Associations, or agencies, or their representatives. The Association colleges and other training agencies are brought under the more immediate control of the Brotherhood.

More important than these and other constructive achievements of the Constitutional Convention was the wonderful, triumphant unity realized and the resultant larger freedom (freedom from distrust, conflicting purposes and uncertainty,) of which all are now conscious. In very truth a new atmosphere was generated at Cleveland, an atmosphere in which men came to loathe to differ, to determine, to understand, and then to forget themselves by becoming lost in their great unselfish cause. Abundant proof of this is seen in the fact that groups of strong men who had differed so radically, so strongly, so conscientiously, found it possible to adopt unanimously the new Constitution. This larger synthesis was the work of the omnipotent, creative Spirit of God, for where the Spirit of the Lord is and where men yield to His sway, there is unity, liberty, vitality, productivity.

The convention made no change in the basis of membership of the Associations. The entire work of the gathering has served to strengthen the relation of the Association movement to the churches and their program.

OTHER LANDS.

The Select Committee on Betting, organized by the British government to consider the question of putting a **tax on betting,** agreed that a government duty on betting was "practicable," but it could not agree that such a measure was

"desirable," and thereupon abandoned further examination of the problems before it.

The British Empire is facing one of the most serious of its present problems in the matter of relations between Europeans and colored peoples, and in view of this an incident which took place at London a few weeks ago is significant.

A question of racial color was raised by a juryman during a case in which the prosecutor was an Indian. The judge sternly rebuked the juryman, and said:

"It is scandalous that such a point should be raised in a British court of justice. If there is anybody on the jury raising such a question, let him at once leave the court!"

The juryman concerned was ordered to leave the jury-box, and another member was sworn in.

King Alphonso of Spain has been saluting the pope at the Vatican. Accompanied by Queen Ena, the king found in the Eternal City intimation of a power high above that which occupies the papal throne. Having for thirty-seven years been on "the most faithful throne of Christendom," as the Roman vernacular would say, the king can hardly have expected the frowns of nature as they seemed to interrupt the royal pageant. In the midst of a storm, to the alarm of all, the public lights went out, "owing to the **fall of a thunderbolt** on the central electric station." It is reported that the startled processionists were arrested without ceremony, and while they stood still, in darkness which at the time was quite inexplicable, flunkeys ran hither and thither to seek candles by which some measure of light could be thrown upon the proceedings.

Some will inquire by what providence the ominous bolt fell just at a certain spot and at such a signal moment, with the result that the proud pageant was blighted and the festive occasion transformed to a scene of consternation? The question may well be placed in a class with another which has been frequently asked, How was it that storm and tempest spread terror in the same city of Rome on the fateful day in the month of July, 1870, when the fathers of the church sat in conclave and formulated the impious dogma of papal infallibility?—"Christian."

A German Call.

A call to repentance before the Lord has been circulated among German Christians over the signature of the committee of the Blankenburg Conference. We give the substance of the document:

"The children of God gathered in August, 1923, in Blankenburg out of all parts of Germany, belonging to different churches and Christian assemblies, but one in their love and faith in the crucified and risen Christ, have received a new and deep impression of the greatness of their inheritance in the gospel, but also realize the great responsibility which this entrusted treasure imposes on them, especially at the present time. We see the torn condition, the helplessness, the misery of our people, comparable only to the days when Jeremiah sat on the ruins of Jerusalem, and made the confession: 'The crown is fallen from our head; woe unto us that we have so sinned!'

"We believe that the overwhelming misery into which we have come as a nation will turn out not only for a punishment, but also for a means of chastening and of healing, to call our people to repent and become converted, and to a gracious revival of the spiritual life. How can we expect such a revival if repentance does not have its starting-place in the assembly of believers? We therefore ask all those who have received with us the same precious faith, to follow the exhortation of the apostle Peter, 'Humble yourselves therefore under the mighty hand of God,' and to bow themselves with us before the Lord. The body of Christ's people, too, needs forgiveness. Their light did not shine bright enough, their priestly intercession for the nation was not earnest enough, their standing together against the powers of destruction was not sufficiently united, their testimony to the Son of God was wanting in decisiveness, and they had not enough love for their neighbors.

"Let us ask God to cleanse us from all sin through the precious blood of Christ, to fill us with the power of the Holy Spirit, that he may use us as instruments of his grace among our poor people! We expect no help from man in our deep misery, but when Germany is saved out of its inmost misery, its falling away from God, then God will allow his face to shine again upon

it, and will assign to us new tasks of blessing toward the world. 'Come, let us return unto the Lord, for he has torn and he will heal us; he has smitten and he will bind us up!' (Hosea 6. 1)."

EXPERIENCE AS TEACHER.

Expect Conversions When You Preach!

I was a young man, and in my first pastorate after marriage. I was pastor of three country churches. Early one Sunday morning I left my home to preach at one of my churches. It was a wintry morning, and the church was thirteen miles away. The road was bad, the mud deep, the ground frozen, and it was raining. I was in my buggy, and driving a cheap horse. It was a hard drive, and took several hours. There were not many present to meet me that day, and I had them come together in the Amen corner.

After the service was over I went home with one of the members for dinner, and as soon after dinner as was possible I started for home. The wintry days were short, the road long and heavy, and I knew that night would overtake me before my journey was ended. It was a hard day,—altogether different from getting into a Sedan and going twenty miles over a hard surface road, but it was the Lord's work, and while night found me weary it also brought me rest.

The following morning about noon I was in my study when I heard footsteps on the front porch, and a knock at the door. I opened the door, and there stood before me a young farmer and his wife. They lived near the church in which I had preached the day before. He grasped my hand and said:

"I was converted while you preached yesterday, and I want to preach."

I led them in to the fire, and calling my young wife, we talked and wept and rejoiced together.

He had very little education. There was a one-room building on the parsonage lot which was used as an outhouse. I said to him:

"If you desire, I will help you fix this house, and you can live in it, and I will prepare you for college."

He was poor, and accepted gladly, and soon he was my pupil and nearest neighbor.

He was anxious to preach, and as there was a large number of Negroes in the country he got invitations to go and preach to them. They were good to him, and would take up collections for him. How this did cheer him on, and how his face would shine as he would tell me about it on his return! His preaching days in the flesh were very brief. He had a weak constitution, and a deadly disease soon cut him down.

That experience changed my ministry and my whole life. I was surprised when he told me he had been converted while I preached, but from that day my sermons have been prepared and delivered with that one thing in view. The gospel is the power of God unto salvation to every one who believes, and it has been my business to see that that power went into the sermon. I have become a soul-winner.

If my young brethren in the ministry will suffer me one word it is this: Expect conversions when you preach! Have your sermons stained with the blood of Christ!—Rev. J. E. McManaway.

Go for the Big Sinners!

All my life I have been after big sinners. I find them in the Gospels. When Lazarus was raised from the dead, the people came not to see Jesus, but Lazarus. I am going for a Lazarus if God will give him to me. Who is the worst man in this place? That is the first man I am going for.

A friend was telling me that once he said to his people:

"Shall we all next week go to the worst man or woman we can find, and tell them about Jesus?"

Half a dozen of them agreed, but the others had not pluck enough. When the parson got home he said:

"I'll have to take this thing up myself. I don't know the bad people. I'll have to go out and inquire."

He saw a man at a street corner, and said to him: "Are you the worst man in this district?"

"No, I'm not!"

"Would you mind telling me who is?"

"I don't mind. You'll find him at No. 7, down that street."

He went to No. 7, knocked at the door and went in, and said: "I'm looking for the

worst man in my district. They tell me you're about the worst man."

"Whoever told you that? Fetch him here, and I'll show him who's the worst man!"

"Then you do not think you are the worst man?"

"No, there are lots worse than me."

"Who is the worst man you know? I'm after the worst man. I've got something to tell him."

"Everybody knows him; he is living in that court; he's the worst man."

My friend knocked at the door, and a surly voice said:

"Come in!"

They were busy finishing a meal. The wife cleared the things up. My friend said:

"I hope you'll excuse me, but I'm minister of the chapel up there. I'm looking for the worst man in my parish, because I've got something to tell him. Are you the worst man? If not I don't want you, but if so I've got something to say to you."

The man turned to his wife and said: "Lass, tell him what I said only five minutes before he came in!"

"No, tell him yourself!"

"What were you saying?"

"I've been drinking for twelve weeks. I've had the D. T.'s, and have got rid of anything in my house worth parting with, and I said to my wife not five minutes before you came in, 'Lass, this d—— thing has got to stop, and if it doesn't I'll stop it myself: I'll go and drown myself!' I had not said that five minutes when you came in. I'm the very worst man. What have you got to say to me?"

"I'm here to tell you that if you are the worst man Jesus Christ is the greatest Saviour, and he can make out of the worst man one of the best. That I know, because he did it for me."

"D'you think he can do it for me?"

"I'm sure he can. Jesus will save you. Now get down on your knees."

They prayed, and that man got gloriously saved, and he is shining radiantly and bringing other drunken people to the Lord Jesus Christ.

That minister took up his cross, and found that the Holy Ghost had been ahead of him. You will always find that. "He shall bear witness of me, and you also shall bear witness because you have been with me." That is the way witness comes. —Rev. Samuel Chadwick.

An Actual Experience.

Z. seemed to me the most difficult field I had ever had. To be sure, there was a fine church building, almost new, and every Lord's Day some of the finest people that ever drew breath came and listened attentively to the preaching, and a very few of them kept up a good Sunday School. But the mass of the people, even some church members, rarely entered the house of worship. This did not seem to be due to any enmity to the church, or to religion. They were so taken up with the things of the world, they could find no time for the things of the soul. Some thought they had to work seven days in the week. A much larger number argued that they had to work so hard six days they needed Sunday for rest and recreation. The majority seemed to think recreation more important than religion.

Still, nearly all made the pastor welcome in their homes as he went about among them, and while they made excuse for past neglect they promised that they would start coming to church; but these promises were rarely kept.

How I prayed for them! How I advertised the services! How I tried to make my sermons interesting! But mostly in vain. The people I so wanted to reach had forgotten him of whom I spoke, so had no interest in my subject.

Finally came a happy inspiration. I began to put on, especially at night, a little pageant instead of opening exercises. The young people, and others, gladly helped. We showed mostly Bible scenes, illustrating the sermon to follow: Naomi going to Moab with husband and sons, returning sad, with only a daughter-in-law, with streaks of gray in her hair (I don't know whether those girls brought flour from home or chalk from school, but Naomi certainly had aged some during her ten years in Moab!); the bridegroom going gaily with his friends to bring his bride, the ten virgins going out to meet him on his return (I even let them snore a little while "they all slumbered and slept"!), the bridegroom returning with his bride in the bridal procession, their friends playing on instruments and singing the quaint, old-time wedding songs; the women

going to the tomb on resurrection morn, and returning soon, wild with joy at the wondrous news! The Bible is full of action.

Suddenly I had a congregation. Soon we had to seek a larger place. When there was a pageant the church would not hold the audience. And always the people stayed and listened to the sermon as intently as they had watched the pageant. Rapidly the Bible stories and the Bible truth were becoming a part of the life of the people.

It was as if, at the waving of my metaphorical wand, famous Bible characters stepped out of their picture frames and walked across the stage (Peter and John ran across, on their way to the empty tomb!). Or as if these that I have named, with Mary Magdalene and the other women from Galilee, had come to live with us. And the people welcomed them.

But this method of winning an audience is not for Z. alone. The plan can be worked anywhere, city or country. Anywhere an industrous digger will find such buried talents waiting to be uncovered, and made meet for the Master's use.—Rev. Charles H. Crawford, Colorado Springs, Colo.

We are able to let our readers see this beautiful picture by courtesy of "The Baptist Courier" of Greenville, S. C. But can any reader tell us the title or the sculptor of the group?

A most interesting part of the experience was the discovery of hidden talents. It was like digging for gold and finding frequent nuggets. Two or three of the ladies were discovered to be great costumers. We found a number of natural-born actors. Several had the gift of personation. The postmaster had a peculiar and most useful gift: he proved to be an expert on make-up. Under his hand one business friend became Nicodemus, another Joseph of Arimathea, while he himself was a most real looking Peter. All three, and several others, looked like typical Jews of Bible times.

The Difference Prayer Makes.

Some time ago an article in the "Record" suggested the advisability of making the offerings of the people a part of the worship. The subject is one which deserves a great deal more attention than it has yet received. It is difficult to understand why the major portion of our offerings for the Lord's work should be gathered and ad-

ministered with so little formal recognition of the sacredness of our gifts.

In the interesting literature of the Weekly Freewill Offering System it is suggested that before the offerings are gathered the whole congregation should join in some psalm or hymn of praise to God the giver of all gifts, expressive of their thankfulness that they are able to come to his house, and that he had put the grace of liberality in their hearts. For example, Psalm 103:

> O thou my soul, bless God the Lord,
> And all that in me is
> Be stirred up his holy name
> To magnify and bless!
>
> Bless, O my soul, the Lord thy God,
> And not forgetful be
> Of all his gracious benefits
> He hath bestow'd on thee!

With the sense of worship thus quickened, and with heart and soul conscious of approaching the throne, the offering is made pew by pew and placed before the pulpit in the sight of all the members of the congregation. The minister then voices their spiritual thoughts in prayer, offering to the Lord that which his people have brought,—the result of their toil of body or mind, and asking spiritual blessing upon the gifts and the purposes for which they have been given.

Up to the present the result of thus making the offering a part of the worship has been to some extent debatable, but now some interesting evidence can be advanced.

When the annual returns from congregations which have the Weekly Freewill Offering System in use were coming in, the first sixty which did dedicate their offerings were ear-marked, and those of the first 60 which did not dedicate their offerings were also ear-marked. When the two lots were compared, it was found that in membership, in apparent resources, and practically in every respect, both lots of congregations seemed to be similar, the one outstanding difference being that the first 60 brought their offerings into the church and dedicated them for the advancement of the Kingdom of God, while the other 60 gathered theirs at the door and afterwards took them to some adjacent room without any prayer or praise.

In the 60 where the offerings were dedicated the total amount given was £63,542, an average per member of 47s. In those which did not dedicate the offering the total was £54,633, an average of 40s. 6d. In other words, the raising of the offering to a spiritual level made an average difference of 6s. 6d. per member, or £150 per congregation, a total difference of £8909 between the 60 of each type of congregation.

It may have been that in the one case their keener spiritual insight prompted them to dedicate the offerings from the inception of the new system, or it may have been that the dedication resulted in a larger spirit of liberality being imparted to the givers, or it may have been both causes, but the fact remains.

There is a further aspect of the subject. We who believe in the power of prayer and in answers to prayer cannot but be conscious that givings which in the house of God are offered in the spirit of prayer, and upon which the blessing is earnestly and unitedly sought, achieve results far beyond those from givings offered in a thoughtless automatic manner. Other people, doubtless, had loaves and fishes on the hillside that day in Galilee, but we cannot forget that it was the loaves and fishes over which Christ "gave thanks" and which he blessed that fed the five thousand. In many congregations one wonders if there is sufficient appreciation of the supreme importance of the divine blessing, and if there is a definite sense of the unity between the human gifts and the divine use of them in bringing the nations to the foot of the cross.—A. B. K. in the "Record."

CURRENT THOUGHT.

A Scotch scientist says there never was any Adam or Eve. There is ground for the suspicion that the human race was **founded by Cain.**—"Washington Post."

Evangeline Booth was once asked by a reporter: "Do you think the world is getting better?"

Quickly she turned toward him and answered: "I am doing all I can to make it better. **What are you doing?"**

A friend once asked John M. Siddall, editor of the "American Magazine," who recently passed away:

"What is your editorial policy?"

"Victory!" he exclaimed. "Victory for

the individual over the odds that beset him! There are all kinds of odds,—sickness, lack of education or opportunity or money, unfortunate environment, bad habits, absurd weaknesses, every sort of mental, physical and spiritual barrier. . . . . What we do in this magazine is to stand at the hard places in the road and cry, 'You CAN come through!'"

"Of this one thing I am sure," said Dean Charles R. Brown of Yale Divinity School in an address, "when I ride through the streets of our cities and towns, or when I scan the amusement columns of the daily papers, this amusement-loving age of ours does not seem to be in such sore need of more moving picture shows that the Christian church should go into the moving picture business in order to meet any such alleged need. Six days the movies labor and do their work,—the seventh is the sabbath of the Lord thy God. In it let them rest if they will, that their man servants and their maid servants also may rest; and because the people get enough of the movies during the other six days, let us undertake to give them **something better on Sundays."**

There is vast difference between **a vision and a dream.** A vision sees, a dream is an abstraction. As long as a man dreams he can produce no effective results. And so in our mission work, what I felt we needed was a plan that would meet the needs of the hour. The present is the time God has given us for work, and so far as we are concerned, is the most important. I remember Jesus said, "I must work the works of him that sent me while it is day, for the night cometh when no man can work."

Brethren, I hope I may be mistaken, but I believe we will find after a few years that we have been dreaming too much! Dreams of great buildings crowded with pupils, of churches packed with people, can never be realized save as we set about the work in earnest. The workman for the Lord Christ must not forget that his task is in his hand. He must not dwell merely in hopeful expectations and fanciful creations of the imagination. To be honest, I feel we should stop our day dreaming and do the tasks in hand.—Rev. C. L. Conrad.

"There is all too common a tragedy," says Dr. W. E. Gilroy, "underlying the words of the young minister, who had brought high training and noble ideals to the field where he worked for a pittance: 'I did not object to my pay, but I did object to my rating.'"

The average layman is too apt to overlook the poignancy of the situation disclosed in these words. He is accustomed to figure values in dollars and cents. He unconsciously rates his **underpaid preacher** by the standard of the pittance paid him, a standard shamefully low because his own estimate of spiritual values is shockingly inadequate. The fact he misses from his calculation is that the preacher, in the words of Dr. Gilroy, is a man "who by deliberate choice has renounced the ordinary competitions and ambitions of life in behalf of a high calling." This renunciation should give the preacher a rating far higher than that of the man with a big income derived by renouncing nothing and at all times insisting upon the dollar return for service rendered.

Pobjendonostow, a persecutor of the Jews in Russia, once asked a Jew what he thought would be **the result of the persecutions** if they continued. The answer was:

"The result will be a feast." Pobjendonostow could not understand the answer, so the Jew illustrated it from history. Pharaoh desired to destroy the Jews, but the result was the Passover. Haman desired to destroy the Jews, but the result was the Purim. Antiochus Epiphanes desired to destroy the Jews, but the result was the feast of the Dedication of the Temple. Thus it has always happened in the history of the Jews. Shall the present trials of the Jews be a feast of reconciliation between Israel and their eternal king, Jesus, the Son of David, and the Son of God?—"Dansk Missionblad."

To Sin By Silence.

To sin by silence when we should protest
Makes cowards out of men. The human race
Has climbed on protest. Had no voice been raised
Against injustice, ignorance and lust,
The Inquisition yet would serve the law,
And guillotines decide our least disputes.
The few who dare must speak, and speak again,
To right the wrongs of many.

THE MISSION FIELD: AT HOME AND ABROAD.

One evening as I stood in the doorway a little boy came to me and kissed my hand. When I said, "What do you want, my son?" he answered, "Oh our lady, **I want to learn to read.**"

So our evening reading and Bible study class began. The children are almost all shoe-maker's apprentices who have never had an opportunity to learn. The older class have been reading Luke, the younger children have read and reviewed their primer. The neighbor women come in, too, for the Bible talk. To see their dark eyes in the lamp light is inspiring, and to see their growing understanding is a joy.—Mrs. Rebecca Van C. Nicol, Beirut.

A native teacher in Tanganyika lately addressed a congregation thus:

"A man in this country builds for himself one house, not many. The Corinthian Christians wanted several houses, saying, 'I am of Paul,' etc. But God wants one house for himself. We teachers are builders of this house. You Christians are to be all helpers. We cannot come down from the scaffolding to fetch the material we want, any more than the builder to fetch the stone and mortar and wood he requires. You are to hand the material up to us. You are to help in building God's house, the church. You are to help in bringing others to Christ."

Although the whole Christian church has been slow to do its duty in Moslem lands, or even to see what its duty is, Dr. Samuel M. Zwemer mentions facts which are distinctly encouraging, and which are very little known:

"Every city on the map of the Mohammedan world of over fifty thousand population is already occupied by the forces of Jesus Christ. I do not know of a single city that has a permanent population of over fifty thousand where you cannot find either a printing press, or a hospital, or a school, or a mission of Protestant Christendom. From Morocco right across North Africa, in Persia, in Arabia, in India, in Turkey, every great center is already a battle-ground for the truth of Christ. Not only so, but the Bible has been put into every Mohammedan language, and there is a growing Christian literature for Moslems prepared and published in all the leading languages."

Another important fact is the translation of the Koran into various languages, which will reveal its inconsistencies and absurdities to multitudes who cannot read it in Arabic. Dr. Imad-ud-din, the distinguished Christian convert, did this in Urdu years ago, and now it has been done in Hindi and Bengali and Yoruba and Swahili.

Dr. Webster Browning, who has spent more than twenty-five years in South America, and who received an honorary degree at San Marcos,—a university in Lima, Peru, which was old before Harvard and Yale were founded,—speaking of the **insufficient occupation of the South American field,** says:

"Chile has but one priest to 8000 people. In Buenos Aires there are 35 parochial churches, and with all its chapels only 116 worshiping places for her 2,000,000 population. Philadelphia has 690 Protestant and 285 Roman Catholic churches, almost three times those of Buenos Aires with the same population. An open mind is convinced that the Roman Catholic church is not sufficiently occupying the field."

One result of the Japanese earthquake will be to stimulate the **printing in China of much Christian literature** that was formerly printed in Japan. The Commercial Press of Shanghai has decided, according to the "Chinese Recorder," to establish a branch especially for printing the Bible and other Christian literature.

This is regarded as an encouraging development in coöperation between the Christian forces and Chinese commercial interests. It means that some types of Christian literature have risen above the necessity of being subsidized. It shows also the growing strength and significance of the Christian literature enterprize, and of the larger place occupied by Christian people in the life of China. And it suggests a study of the future of mission presses, which, however, will still be needed for the publication of certain types of Christian literature.

The recent death of Mrs. John H. Miller of Pasumalai, So. India, not only

called forth marked expressions of grief and esteem from all classes, but was also signalized by the **planting of two trees in her memory.** On the occasion of the planting an address of the students and teachers of the Pasumalai schools was read, which, after recalling her unstinted sacrifices in the work, ended with these words:

"The very Arbor Day which we are now celebrating owes its existence to the initiation and interest of our beloved Mother, in whose honor it has been destined for us to plant a tree so early. We plant also another tree by its side to commemorate her married associations with Dr. Miller for nearly a quarter of a century.

"By planting these trees we pay a tribute, a willing tribute, not to rank, nor to wealth, nor to power, nor to position but to the majesty of goodness, to the glory of motherhood, to the incarnation of love, to the beloved name of Mother Margaret Miller, which name more than half a dozen of the Pasumalai girls bear in grateful remembrance, and above all to him who made her what she was."

It is a matter of regret that up to the present **no Portuguese laborer** in the gospel has been led out to the Portuguese colony of Angola, while about eighty British and American laborers from assemblies in the homelands are laboring there. The addition of some Portuguese Christians to the assemblies and work in Angola would go far to disarm the suspicions of the government, and would remove the present difficulties with regard to the teaching of the Portuguese language in the schools. The present attitude of the Portuguese government is indicated by a recent advertisement in "Epocha," a Lisbon daily, which appeals for "zealous Catholic priests" to go out to Portuguese Africa, offering them first-class passages going and returning, an annually increasing salary, and a pension after ten years' service,—this from a government that a few years ago had inscribed on their banners the slogan "Sem religias e sem Deus" (Without religion and without God).

In view of these evidences we appeal for prayer for Angola and the work there, that the workers may be enabled to triumph in Christ and be equipped in every way to meet new difficulties.—H. L. Gammon in "Echoes of Service."

A Leper Idyll.

Recently Mr. Arthur Hanson of Shanghai visited the leper plant of the Southern Presbyterian Mission at Kwangju, Korea, and afterwards sent the inclosed lines of appreciation, as well as assuming the support of one of the sad little leper girls by the roadside.

She stood outside the settlement,
  Her eyes bedimmed with tears,
A little outcast leper girl
  Of very tender years.

I sought the keeper of the gate
  And paid a trifling fee:
It purchased Paradise for her,
  And even more for me.

For as she passed within the gate
  She looked at me and smiled,
And taught me just what heaven meant,—
  That little leper child!

"If more friends could see this work, more lepers could be saved from their life of horrors.

"Besides individual support for lepers we need also old clothing, sweaters, vests, coats, blankets, and anything to keep frost from these poor people.

"We are in great need also of the little used Sunday school picture cards in our 25 Sunday schools of this city: so please ask that these be sent us. We have 2500 pupils in these Sunday schools, and the cards are a great drawing card."—Dr. R. M. Wilson.

Indians in Mexico.

A survey of the Indians in Mexico has been made during the past two years by Rev. L. L. Letgers, field secretary of the Pioneer Mission Agency of Philadelphia, and is now reduced to a report.

While figures are taken from the government census, they are admittedly not exact. There are over ten million people in Mexico with Indian blood, but the term Indian is usually applied to those who speak only tribal languages, not Spanish. Of these there are over two millions.

This report is compiled so as to show what tribes are within the territories assigned to the various missionary boards. The appalling fact will be noticed that as far as Mr. Letgers has been able to ascertain there is not a missionary in the

whole of Mexico who at present is working with a view to bringing the gospel to the lingual groups, that is, to Indians who speak no Spanish but only their own vernacular.

Neither is there, as far as is known, a single missionary board or organization that has at hand the information given in this report, a copy of which can be secured from the secretary, H. B. Dinwiddie, 1114 Chestnut Street, Philadelphia.

A Half-Century of Honor.

No need is more pressing than a practical applied Christianity on reservations and in Indian communities. This means an up-to-date rural-church program for the Indian community, which is most rural of all rural life in America in its atmosphere and surroundings. Young men and women are annually graduated from government schools to their former homes. What can keep them from returning to the habits and customs maintained by an almost unyielding conservatism of the older groups of Indians? A distinctly Christian yet thoroughly social program. Community houses and churches adapted to community uses will help in this solution. Accomplishments in such houses have already demonstrated the practical value of their equipment and programs. Where conducted by specialized leadership, conspicuous success has marked the efforts put forth.

In the new day of trained natives of social vision the results will be even more far-reaching and satisfactory. It is the triumph of warm-hearted, religious teaching proceeding hand in hand all the way with a gospel that ministers to the complete life of the American Indian. Much is loosely said today about taking into account the background of the Indian's own character in dealing with him economically, educationally, religiously, and in other ways. Let it be written down that with the Indian this is fundamental,—the identifying of religion with all phases and factors of his experience. Only a fully applied Christianity can do this. Only the full gospel which ministers to body, mind, and soul is sufficient for this achievement. The practice of Christian missions of today is increasingly meeting this challenge.—Rodney W. Roundy in the "Southern Workman."

Sunday School Song Books for South America.

Rev. George P. Howard, Sunday school secretary for Argentina and Uruguay, representing the World's Sunday School Association, is in America on furlough, and while here is making a special effort to finance the printing of a Sunday school song book in Spanish, for there is nothing of the kind, with notes, in that language.

"Fifty-five years ago," said Mr. Howard, "the first Spanish Sunday school in South America was started in the city of Buenos Aires. It was a small beginning, eight or ten children meeting in a private house. Today there are 110 Sunday schools in that city, with an average attendance of nearly 7000 per Sunday. The good work has spread until there are 250 schools in the rest of Argentina, about 40 in Uruguay, and over 1000 in Brazil. The west coast can also give a good account of itself.

"A good collection of about 150 Spanish Sunday school songs has gradually grown up, many of them translations or adaptations of some of the best songs used in America. But as yet we do not have a book with the music of these songs in it. When a superintendent announces a hymn, the organist must find the music in some English song book, of which he will have at hand sometimes as many as five or six different books. Think how well equipped American Sunday schools are in this respect! Nearly every denomination has its own Sunday school hymnal, beautifully printed and well bound.

"We are poverty-stricken in this respect on the mission field. The money has never been available for an edition of our song book with the music. It is an expensive undertaking. Doing the work in the most economical way will make it necessary to have in hand at least $800. But we must have this book, we must not continue any longer without this invaluable asset to Sunday school work. Think of the many homes where there is an organ or a piano where this book would at once become a favorite! It would not be possible to exaggerate the tremendous impulse it would give gospel song-singing all over Spanish speaking South America."

Mr. Howard will soon be returning to his field of labor in the Argentine and Uruguay.

Domestic Science Class, Sturges Seminary, Japan. (Reformed Church.)

He has received from friends and Sunday school groups about $350 toward this worthy object. If any of our readers want to help give the thousands of Spanish-speaking children of South America this song book for which Mr. Howard pleads, contributions may be sent to the office of the World's Sunday School Association, 216 Metropolitan Tower, New York City.

PLANS AND SUGGESTIONS.

The task before the Christian missionary in Persia is to endeavor to discover how he can bring the message of the everlasting gospel to bear in such a way that men may be persuaded to make personal trial of it and see whether it will not satisfy the longings of the soul. We are more persuaded than ever that it is the appeal to the man or woman AS A SINNER that gets home with the most conviction. Granted that the Moslem idea of sin is very sketchy, still there is always something which in some degree answers to the knowledge of sin. Here the Gospel must win, and we praise God for the way we have been allowed to see the gospel thus proving itself the power of God unto salvation to the Moslem sinner who believes.—Bishop Linton, C. M. S.

Among the refugees in Tripoli, from the north, was an ordained pastor of excellent spirit and real ability. He was sent to the church at El Yazidiyeh, where only a schoolteacher had been in charge. At first his support was cared for from funds for relief work, but the missionary explained to the church that they could no longer do this, and the salary of twenty-five Syrian pounds a month (about $43.00) would have to be met by the people themselves. At first it was thought the people could not meet it, but at the last account it was found that they were arranging for every one in the church to have a part, the women who had no money being asked to help out in the household supplies. It is a simple application of the Every Member Canvass.

The question came up in the Lebanon church of pushing the envelope system, some having grown careless about it during the past year without a pastor. There was some opposition, but it was readopted, and its advantages again explained. Neatly printed envelopes were supplied, and each Sunday now sees a goodly pile of them on the collection plates. It has proved to be a most efficient way for **progress to self-support.** —From a report.

"What was the nicest thing that happened last year?" I asked one person. "Oh, the **Sports Day** in Ranipettai," she answered without hesitation. Since the Sports Day was Chittoor-Ranipettai history it deserves special mention.

Moved by the lack of a sporting spirit and

physical hardiness among our girls, the managers of the two schools got together and arranged for a series of athletic contests. The first one was held in Ranipettai. There were twenty-one hastily chosen girls from the Beattie Memorial Training School, and as many more from the High School. It must be admitted that from the outset Chittoor was outclassed, but she also ran, and acquitted herself fairly well in the face of great superiority. School spirit ran high on both sides, and a great deal was gained in an enthusiasm and fidelity which pervaded the school atmosphere for the rest of the year. We are looking forward eagerly to the return match in Chittoor in February next. Miss Conklin very generously presented a handsome silver cup to be the bone of contention in succeeding years. —Chittoor Boarding School report, Reformed Church Mission.

My wife and I have been residing for nearly a year in a house of Moslem design in the Moslem quarter of Dacca at a distance of over a mile from our colleagues in the mission compound. Some of our new experiences have been valuable, others interesting, and a few disagreeable. The quarter is none too clean, and the manner of life of some of our neighbors is better imagined than described; nevertheless things have improved somewhat since we first came. The whole move is a venture in the interests of the work, and in view of this we have much cause for gratitude to God that our health has been so well maintained.

There are, on the other hand, some real advantages in thus **residing amongst the people.** We are on the spot, people of all classes at once understand the arrangement of the house and feel free to come in to see us, and we ourselves have found it more possible to enter into their lives. While the men folk readily come to us, the women for the most part need to be visited in their homes, and for this work my wife feels the need of a Bible-woman with a knowledge of the Moslems. She has already gained entrance into a number of homes through her work as secretary of the Dacca Maternity and Child Welfare Center.—Bevan Jones.

The Gospel by Megaphone.

In the town of La Via I preached about midday in the yard of a believer. I heard later that my voice and the words were heard plainly by the women washing at the public tank some distance away. They were naturally much surprized.

In the large Indian town of Santa Cruz Manuel the Indian worker preached in the yard of the chapel. Many Indians listened at a distance, as Manuel has a strong voice.

In Tecpan Manuel gave out the gospel in dialect from the second story of the house of the native pastor, and then two native workers and myself preached the gospel from the roof of the chapel. It was certainly a great surprize to the people in the town, who came out into the streets to listen, but who were unable to imagine how the voices could be heard so far off. The wife of the native pastor heard him quite distinctly in his house some four blocks away. He preached on the text, "You know the grace of our Lord Jesus Christ, who, being rich, made himself poor for our sakes, that we through his poverty might be enriched."

In the large Indian town of Atitlan Manuel and myself each preached from the back door of the house of a native Christian. We hardly had time to finish, as a multitude of Indians came running to the house in order to hear more. They listened with much attention.

When we returned to Tecpan we found a conference being arranged, so that we left the megaphone there. We heard later that the missionary in charge was preaching and announcing the meetings from the roof of the chapel, accompanied by some three native workers who also gave out messages. —H. A. Becker, Guatemala.

The Attitude of Jews to Jesus of Nazareth.

HERMAN NEWMARK.

Particularly since the war—but doubtless there had been preparations even before it, —two great things have come about. The Gentile world and the Gentile press are talking continually of Palestine and the Jews, and, generally speaking, in not a very flattering sense. Whilst that is going on among the Gentiles, the Jews as a people, as never before in their history, are talking of the Lord Jesus, and in a flattering sense. There are leading Jews, for instance, Claude Montefiore in London, who are deliberately telling the Jewish nation that what they

have heard from their infancy concerning Christ is a lot of lies. They are telling them that all that is contained in the Talmud is based upon a tissue of lies, that there is not the slightest truth in it, and that therefore they must put it aside. Claude Montefiore is bringing out a book, and a notice in advance has appeared in one of the Jewish weeklies to say that he insists that a Jew will not find his true life unless he takes some of the teaching of the New Testament.

The result is that this change having come in the Jewish world, it has placed a weapon in our hands to help us, particularly in the open air work. The Jews who live in London may not come into the mission halls, but, thank God, they do stand around in the open air and give their attention! Only ten years ago I was walking past the open air meetings and sneered, but Jews today, like myself, are listening, and we have a wonderful opportunity of starting with Christ. We can say to them now that the leading intellectual Jews are on our side concerning the person of the Lord Jesus Christ. They insist that he was the greatest prophet that ever lived. We start there, and then we carry on: "If that is true, then a prophet brings God's message. Christ spoke God's words, and a prophet does not tell lies; therefore he must be what he said he was, and he is more than a prophet." We start right there, and we have tested it already, and God's blessing is upon it. We go right ahead, and begin with that challenge, "What think ye of Christ?"

Incidentally, as witnesses, we tell them what we think about him, and what we have discovered in him.—"The Scattered Nation."

The Gospel on Wheels in India.

The wheels in this case are not of the old ox-cart variety, but fitted with detachable rims and pneumatic tires, and capable of speeding at the rate of 40 miles an hour. Thanks to the generosity of friends at home who always want their missionaries to have the very best, many of our stations and institutions are equipped with that latest and most efficient instrument for carrying the gospel, the Ford car.

Mr. Unruh, who was among the first to have a car, which was so needed for the great Nalgonda field, writes as follows:

"The motor has been a great help in the evangelistic work. As we have quite a good road running through our field we are able to reach many villages in a short time."

Mr. Brock reports as follows: "Through the kindness of the Lafayette Ave. Baptist Church, Buffalo, N. Y., a Ford car arrived about the middle of the year, and trips that have been a nightmare are now a pleasure. It has been possible to visit most of the villages on the eastern part of the field. No doubt it is rough going for the car, but it has heretofore been rough going for the missionary on the ox-cart. I prefer the present plan."

Dr. Benjamin reports her car as still doing good work in its fifth year and of great assistance not only in the medical but also in general evangelistic work.

Mr. Longley in writing of touring on the Ramapatnam field says: "The touring work in connexion with the students of the Seminary has been kept up. The usual tour of a large group of students took place during January, every village on the field being visited and many meetings held. The motor car has been of very great service, being used constantly for trips to the villages."

Mr. Witter, rejoicing in the possession of a new car, says that he is now furnished with "twenty league boots," and by way of illustration adds: "In one day, on a rather hurried tour, I was able to visit five different villages, spending an hour or two in each, and at the close of the day to take a very sick patient into Ongole, returning to camp that night. With our former means of conveyance it would have taken at least four days to do an equal amount of work."

The possibilities of the car in enabling missionaries to cover much larger fields, making it feasible to consolidate some of our fields, thus relieving our missionary force, is illustrated in the report of Mr. Smith, who has had charge of the Nellore field in addition to the High School. He says:

"Our Ford has made it possible for us, in addition to other work, to pay frequent visits to villages, to encourage and help those under persecution, to direct workers, and to keep an eye on the field in general."

We now have eighteen cars in the mis-

sion, and more to come. With possibly one or two exceptions all of these were given by churches and associations in the homeland, thus relieving the board of all expenditure under this head. At the recent Annual Conference at Kurnool seven cars were present from different parts of the mission, and were of great assistance in bringing the people to and from the church to the mission compound. As the cars were lined up one evening in front of the pandal waiting to take the people to the church, Dr. Robbins humorously remarked: "This looks like Fifth Avenue!"—American Baptist Telugu Mission.

Our Ford car has continued to be a great help in the work. Not only does it enable us to do our regular medical work with greater ease and efficiency, especially when we are called out into the district but it also enables us to do evangelistic work which otherwise we could not do. During the year we have thus made several afternoon and evening trips to the villages, where we have had a very pleasant time.

One afternoon Miss Ross, Nandama, a student pastor, David, and I started out about 4.30, and went to an outcaste village about six miles away. It was early, and the people had not come home from their work yet, but we had a little meeting with some women, old men and children who were at home. Then we went about a mile away to the caste village, and there the men and many women were just coming in from the fields. We stopped in the street, played the gramophone and had an evangelistic service, men, women and children crowding around to the number of about 400, as nearly as I could count. Aside from our little group there was not a Christian in the crowd, and as I looked on them and thought of the millions in similar villages in India, my heart was heavy within me. Yet some day Christ will be known and honored in all these villages. He who has conquered our hearts and lives is able to conquer even the caste system of India.

After giving the message to these people we went out into the country, sat on the grass by the roadside and ate a lunch, after which we went on to another outcaste village, about two miles from our last stopping place. Here there is a little group of Christians who received us gladly. We put the gramophone on the platform of the idol shrine, and used it as a platform for the meeting. The people turned out well and listened quietly. Since that several from that village have been baptized, and others are waiting baptism.

This meeting was a joy and inspiration. A faithful Christian family living in a village can do great things for Christ. But such scattered Christians much need the help and encouragement of others, as it is very difficult for them to live right when surrounded continually by the deadening influence of heathenism.

With this third meeting we closed our trip, getting back home about 11 P.M.—Miss Lena A. Benjamin, M. D., Nellore.

Statement Regarding the Evangelical Loyalty of the Presbyterian Board of Foreign Missions and the Missionaries.

In view of certain reports questioning the evangelical loyalty of the Presbyterian Board of Foreign Missions and the missionaries under its care, and their alleged effect upon contributions, the Board November 19, 1923, unanimously adopted the following statement:

1. The present deficit of $657,187 did not arise through any decrease of interest or gifts on the part of the church. Contributions from living donors to the regular budget last year were greater than the year before, and for the present fiscal year they are eight and three-tenths per cent larger than for last year. Nor was the deficit due to any increase in administrative expenses. It was made up of

$126,298.44 balance of deficit from the war years;

An increase of $409,415.76 to provide living salaries, necessary furloughs and suitable homes for missionaries;

$121,473.37 for the Board's share of the obligations imposed by the General Assembly for the Interchurch World Movement and New Era debts and for the increased cost of the direct evangelistic, educational and medical work.

The seriousness of the present situation is due to the fact that to cancel this deficit and cover the budget for the year will require an increase of 33 per cent. Boards of other denominations not affected by theo-

logical controversy are in equal and in some instances greater financial straits.

2. All the members and officers of the Board clearly understand that, having been appointed by the General Assembly as the authorized agency to represent the whole church in its foreign missionary work, they should discharge the obligations imposed in entire obedience to the instructions of the General Assembly, and in full loyalty to the Standards of the Presbyterian Church, and the whole system of doctrine contained therein. In these and in all other respects the Board has sought to administer the trust laid upon it by the General Assembly with absolute fidelity, and it is determined to hold this trust inviolate. The members of the Board are amenable in the matter of their fitness for service on the Board not to the Board but to the General Assembly, which is the sole judge of their competency. In case of misunderstanding or misapprehension members or officers of the Board concerned stand ready to give full account to the church.

3. In reply to the criticism that the membership of the Board is unduly concentrated in one presbytery, the Board calls attention to the fact that its forty members come from sixteen different presbyteries; that only four ministers are members of the Presbytery of New York, and only three of the elders are in the churches of that Presbytery; and that the chairmen of the three most important committees of the Board, namely, Candidate, Foreign and Home Base, are members respectively of the Presbyteries of Baltimore, Morris and Orange, and Elizabeth.

4. All missionaries, prior to their appointment, are asked the following questions:

"Have you any religious views which you believe to be at variance with the teaching of the Presbyterian church?

"Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?

"Is it your purpose to make such efforts the chief feature of your missionary career, no matter what other duties may be assigned to you?

"Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

"Do you sincerely receive and adopt the Confession of Faith of this church as containing the system of doctrine taught in the Holy Scriptures?"

No missionaries are appointed who cannot satisfactorily answer these questions. After appointment all missionaries are amenable to the missions to which they belong, and all ordained men to presbyteries as well. The Board has considered every definite complaint regarding missionaries, and has not found a single instance of unfaithfulness. If there is one missionary of the Board who is not true to the central doctrinal convictions of our church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal with it at once in a constitutional way. While the Board is not an ecclesiastical body and cannot trench upon the jurisdiction of presbyteries over anyone's ecclesiastical standing in the Presbyterian church, the Board is the judge of the qualifications of missionaries, and it deems sound views of the gospel a vital qualification. The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the church. Christian people who know them should silence false reports as to their character and consecration.

5. Regarding union enterprizes, which are said to be opening the door for unevangelical teaching by missionaries of other denominations, the demand for them has come from the field. The overwhelming need for colleges, seminaries and medical schools, and the lack of funds to equip and maintain separate denominational institutions, impelled our missions to join forces with other denominations in the interests of economy, efficiency and Christian unity. The Board calls attention to the facts: (1) That such union effort has been repeatedly and explicitly approved and advised by the General Assembly; (2) That the whole policy was carefully reviewed and reaffirmed by the Post War Conference of Missionaries in 1920, was referred to and unanimously concurred in by the 26 Missions

at their annual meetings, and was then reported to and ratified by the General Assembly of 1922; (3) That such unions have been entered into only with sister evangelical churches which are recognized as such by the General Assembly; (4) That each case of union was reported at the time to the General Assembly. When a question arose regarding the Chosen Christian College, the Assembly made an investigation through a special Commission, which, after an inquiry extending through a year, reported unanimous approval of the institution to the General Assembly of 1921, which unanimously adopted the report; (5) That whenever difficulties and problems doctrinal or otherwise arise in connection with these institutions, it is the policy and purpose of the Board to take them up with the institution concerned and the boards of the other denominations associated in it. If agreement cannot be reached on a strict evangelical basis, the Board will recommend withdrawal from further participation.

The Board makes these statements in the hope that they will clear away any misapprehension that may be in the minds of some of the friends of missionary work. The Board entreats the churches in the name of the General Assembly whose agency it is, in the name of faithful missionaries whose life work is menaced, and in the name of our divine Lord and Saviour, to remember that withholding or diverting gifts penalizes not the members of the Board, but the devoted missionaries and their work. It expresses the confident expectation that all Presbyterians who are loyal to the church and to the great task that Christ has laid upon it will enlarge their missionary offerings so that the deficit may be completely wiped out and the needs of the work may be met.

The Board directed that copies of this statement be sent to the religious press, to pastors, church officers, women's presbyterial and synodical societies, and to all foreign missionaries.

Won in Boston.

Ching Jum sat alone in the bare room which for the last two days he had shared with two other Chinese boys. Jum wasn't happy. One reason was that he was homesick. He had just landed in Boston two days before, and everything was so new and strange. During these two days his work in the laundry had prevented his dwelling on his loneliness, but now it was Sunday, and people in America did not work on Sunday. Jum did not understand why.

It was one of the many things which he did not understand,—the language, for instance. Oh, this American language, how could one ever learn to speak it! Jum looked with awe upon one of the Chinese boys whom he had met who was actually reading an American newspaper. Jum knew four words,—"wash," "iron," "dollar," "cents." Would he ever be able to learn enough words to make himself understood?

Just now Jum was thinking of Plum Blossom, his pretty little wife, and of his young son back in China, and wished he could see them. His mother loved Plum Blossom, and would be good to her.

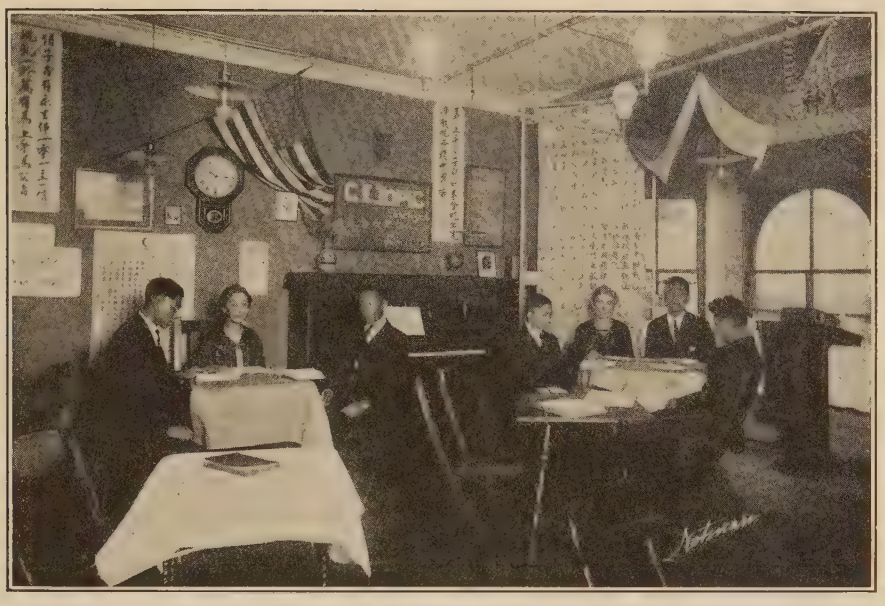
He had reached this point in his musings when Ching Ming entered the room and said:

"Come with me, and I will take you to a place where you will meet some people who will be your friends, and where you will learn to speak English. It is the Chinese Mission at 16 Oxford St."

So Ching Jum came to the mission.

The multitude of new impressions almost dazed him at first. These people were not like the people whom he had seen drunken and quarreling on the street. They were happy and kindly, and the songs which they sang were so wonderfully sweet. And what was this about a man whom they declared to be the Son of God, the great universal God, who according to these people had come to this earth and lived a life of suffering, and died a cruel death for love of men,—men like himself,—so that they might come to know and love God and forsake their sins. They had made the amazing statement that three days after his death he had risen again on Sunday morning, and that was the reason why people in America did not work on Sunday.

That was the first of many Sundays at the mission. He came several evenings during the week too, and made good progress in mastering the language. Each evening he listened to the reading and exposition of



Chinese Mission, 16 Oxford Street, Boston.

some passage from the Book. He listened to the gospel in song. He heard the gospel proclaimed by young men of his own race, and noted they were never found in gambling houses or opium dens. He watched the daily lives of the missionaries and the Chinese men he met at the mission, and noted their patience, their kindliness, their fidelity in their work, their love toward one another. He saw them visiting his countrymen in the hospitals and at the detention station, and there came to him with daylight clearness the conviction that the Christ whom these young men called Lord and Master was truly the Son of God; that their God was not one among many gods, but the one God in all the universe, whose right it was to rule in every human life. He knew Jesus personally now, and had united with the church, and was trying in his daily life to "walk the Jesus road." He hadn't time to be lonesome or homesick any more, though Plum Blossom back home was not forgotten, and he dreamed of a day when he would have money enough to go back to China for a long visit.

During these years he had written to his dear ones the story of the great change which had come into his life, and of the great Saviour he had found. But somehow they had not been able to take in the meaning of it. Upon his return home, however, his changed life and earnest, enthusiastic words carried conviction, and soon not only his wife, his mother and his son, but many of his former friends became strong, active Christians, working heartily in the little church which had been formed.

But Ching Jum could not remain in China, and at the end of two years he once more turned toward the West. He landed in Cuba, where he found no Chinese mission work and many Chinese people. Like his Master before him, he had compassion on them, for they were as sheep having no shepherd. What could he do? What he did is best expressed in his own words:

"I felt so sorry I felt it my duty to do something to help these drifting souls. With the Lord's help, pretty soon I found two or three other Christian boys. We found some time to persuade those who never go to church. Oh, but it was a hard time!

"After a while we were getting along all right, and by and by a Sunday school class growing. After several months we had seven new members to join the church, and now we have organized a little church and are trying to do the best we can to walk the Jesus road. This is the first and only Chinese church in Cuba. Please remember to pray for us!"

REV. JOHN HENRY JOWETT, D. D.

W. R. Moody.

Rev. John Henry Jowett entered upon the reward of his faithful service and ministry December 19th. For more than two years his failing health had been a cause of grave anxiety to his many friends in England and America. It was this which led to his resignation from the pastorate of Westminster Congregational Church in 1922. It was hoped at first that relief from all responsibility in connection with a fixed charge would provide such rest as would completely restore his strength and health. From time to time, however, reports have come of seasons of extreme weakness, increasing in frequency recently and of greater duration. The nature of the disease baffled the medical profession for a long time, but it is reported that finally it was diagnosed as pernicious anæmia.

To many of us Doctor Jowett was the foremost preacher of his generation. His messages from the pulpit, or written by his pen, commanded the widest attention, and his spiritual influence was widely diffused throughout the Christian world. As a devotional writer, as well as a prophet of his time, he has left his impress upon tens of thousands.

His preaching was unique. It was impressive from its very simplicity of utterance, and always constructive and irenical in spirit. The consummate art of the preacher was found in the fact that the message eclipsed both the messenger and his art. What he said absorbed the attention, to the forgetting of how he said it. In the art of illustration he was peerless. Frequently the message he delivered seemed so obvious, yet it was driven home by one illustration after another until it was ineffaceably impressed upon the memory of the hearer. There have been preachers esteemed great by multitudes whose audiences were swept away by the torrent of their eloquence, but whose message was immediately forgotten. Of Dr. Jowett the reverse was true. It was always the memory of the message that remained, and not the art of the preacher. This is surely the truest eloquence.

But Dr. Jowett's greatest witness to the Christian faith was himself. No message he ever uttered was so convincing as his own life. He was a man whom to know was to love. There are thousands of us to whom the world is poorer since his being taken from us.

It was in the intimacy of companionship that the real beauty and strength of his character were revealed. In such fellowship there was unreserved geniality, and implied confidence in which he would converse with the utmost frankness. His laughter was unrestrained, and of childlike mirthfulness. His smile was without guile. While he could laugh with those who laughed, he could also weep with those who wept. In this capacity for sympathy he was truly Christlike.

In another respect he resembled his Master: in his appreciation of the beautiful. In nature he saw the handiwork of God, and rejoiced therein. Beauty of expression in literature and art, as well as in nature, made a strong appeal to him. One of the sweetest memories the writer will ever retain of Dr. Jowett was a visit made with him to the Tait Gallery in London. The special object of the visit was to point out to the writer George Frederick Watts' picture in which he presents the likeness of death. The artist, in Dr. Jowett's judgment, had the truly Christian conception of death as a kindly messenger, in the figure of a woman, summoning to the presence of God.

It was this kindly messenger that has gently called the great spiritual leader. Being such an one as he was, there has been an abundant entrance for him into the reward of his faithful service.

A Ministerial Exemplar.

"The tumult and the shouting" of those whom we might call the factionists of faith may well be stilled for a moment in contemplation of the great Christian preacher who has just ended his militant career.

For seven years John Henry Jowett was the pastor of one of the most important churches in this city, during which time he was a figure of national prominence and interest. He never preached a "sensational" sermon, nor have we heard complaint that he ever preached a dull, a neutral or an unprofitable one. We do not recall that the soundness of his creedal beliefs was ever called into question, or that he was ever uncertain or perplexed in his profession of

faith. It is worthy of note that he was acceptable as a preacher to three of the Protestant churches most widely differing in polity and even in doctrine; practically exemplifying, as he earnestly preached, the precept of Meldenius: In essentials, unity; in non-essentials, liberty; in all things, charity. Incidentally, it may be added that he never had to preach to empty pews.

If the ministerial example of Dr. Jowett were more generally followed there would be less news of a certain kind concerning the churches; but there would also be far less complaint of the decline of church influence, and more gratifying reports of progress in the moralizing and spiritualizing of the world.—"New York Tribune."

EDITORIAL.

The attention of our readers is called to a statement issued by the Presbyterian Board of Foreign Missions on another page. It has been called forth by the statement that the deficit which has been incurred in the work has been due to disaffection on the part of many within the church on the ground that missionaries are disloyal to evangelical truth. The statement is a complete refutation of this mischievous report. To those who have known the character of the administrative officers and the unsparing labors of the members of the Board of Foreign Missions, who have given generously of their thought and time to this department of the church, there would not be needed this public statement.

As a rule an attack of this kind against the cause of foreign missions is best met by silent contempt, but so insidious has it been in this instance, and so plausible have been the statements of some who have claimed to have had special personal knowledge upon which they based the charges, that it has seemed right, for the sake of those who have given their lives for the cause of Christ upon the foreign field, as well as for the friends who are supporting missions, to have a clear and definite denial. It would seem to be only another instance of the wiles of the devil to sow discord at a time when the work of missionaries has been most signally blessed, and is in need of the united support of the Christian public.

JOHN WESLEY'S DIRECTIONS FOR CONGREGATIONAL SINGING.

(Published in "Sacred Melody" in 1761.)

1. Learn these tunes before you learn any others; afterward learn as many as you can.

2. Sing them exactly as they are printed here, without altering or mending them at all; and if you have learned to sing them otherwise, unlearn it as soon as you can.

3. Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weariness hinder you. If it is a cross for you, take it up, and you will find it a blessing.

4. Sing lustily and with good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sing the songs of Satan.

5. Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, to make one clear melodious sound.

6. Sing in time. Whatever time is sung be sure to keep with it. Do not run before nor stay behind it, but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing too slow. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

7. Above all sing spiritually. Have an eye to God in every word you sing. Aim at pleasing him more than yourself or any other creature. In order to do this attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually: so shall your singing be such as the Lord will approve of here, and reward you when he cometh in the clouds of heaven.—Quoted in "Better Music in Our Churches."

D. L. MOODY'S INFLUENCE ON SCOTLAND.

Rev. John McNeill, D. D.

I'll try, without any preliminaries save a personal testimony, to say something about D. L. Moody's influence on Scotland, an influence that began 50 years ago. I'll fail, of course, to do anything like justice to the theme, but here goes!

Take a concrete case, connected with that first visit: myself, a young fellow not long left school, and entered railway service. Quiet little Clydeside village; quiet little Free Kirk; worship of the quiet stereotyped sort. No frills, certainly not. Minister's preaching and praying, and our singing, as per usual. When suddenly there's a stir! Our minister has been to Edinburgh; he has heard a preacher, an American, called Moody, and a singer called Sankey, and according to him Edinburgh is on fire! There's a revival on,—whatever that may mean. The sough of it is on our minister's breath, his prayers, and his preaching.

We young folks begin to talk to each other, quietly, about the deepest things; we begin to seek, and we find. Then, a testimony meeting, on a Sunday night: unheard of thing in our wee quiet village! Folks mightily stirred; gathered around the doors. Meeting thrown open,—"just like Moody and Sankey, in Edinburgh." Three young fellows get up, in turn. They hammer, and stammer, but they're out with it. They have taken Christ to be their Saviour, and mean henceforth to live for him.

One of them, life's toilsome tasks well done, sleeps, "in sure and certain hope," on the Darling Downs. Another,—you'll find him with whitening hair, but still brave and cheery, down there in Fifth Avenue, New York: no better type of our dear old Free Kirk member, and steadfast worker. And I'm the third.

Did I ever dream, then, that in distant days that same Moody and I should be, as Moody himself put it, the "wheel-horses" in that team for the biggest task and the farthest reaching that even he undertook,—the evangelizing of the multitudes at the World's Fair, Chicago, in 1893? But pardon this reminiscence: I'll get back to my theme.

That Moody's contribution to the Christian life and work of Scotland was deep and lasting goes almost without saying.

For one thing, he told on our whole way of worship. He brought a directness into prayer, for example, that was new and needed. Those "requests for prayer,"—and what a stir they made!—helped that. Of course everybody knew that was a special feature which would not be continued into ordinary work and worship, but all the same it told. Some worthy ministers, it was found, simply could not do it. Do what? They could not ask God for special persons, and definite things, and say "Amen," and sit down. They must shade the doctrines of grace, especially our sinfulness, and then the grounds on which we had any access to God at all, and any hope for answer to our prayers. Then, bye and bye, they would finish, and sit down, never having mentioned the special items at all! And crowds of kirk-going folks noticed it, and talked about it. And ministers (and elders) noticed it, and improved permanently.

And Moody helped forward the improvement. He commented on Scottish prayers. Only he, at that date, could have done it, and lived! With honorable exponents of the long, Scriptural, doctrinal, obliquely controversial, comprehensive, and yet indefinite prayer before him and around him, —and I'm free to say, after 50 years, I would that the best of that were back again, —Moody would say:

"I tell you, friends, some people's prayers need to be cut at both ends, and set fire to in the middle!"

And those dear old exponents themselves smiled, painfully maybe, but they began to sit up and take notice. Didn't Moody say once when a brother prayed long, and not well, stated everything and asked for nothing and at every sentence deflated the meeting that had been charged with power, "While our brother is finishing his prayer, let us sing Hymn 59"? If he did, I for one forgive him. My Master and I have suffered many things from these deflators.

Singing, of course, was revolutionized. Sankey saw to that, consciously and unconsciously, and Moody backed him up, manfully. For both were criticized for their departure from use and wont. But out of it all, solos, choruses, the whole congre-

gation compelled to join in, folks today have no idea what all this meant. There came a worthier worship. We went back from those great gatherings to speak to God more simply and directly in prayer, and to sing our psalms and hymns—by that time the hymns were in, though not long,—with a lift that hadn't been there before. I say psalms, because our psalmody was improved in those days, in country as well as in town. I'm clear on that: I was a rural, not to say rustic chorister myself.

Then, preaching. Remembering then and now, what shall I say? We have traveled far in some directions, and I must not say that everybody must come in, humanly speaking, at the door we came in at, or be moved to come in only by the same presentation of truth that moved us. But here's where we were then, and where a change came in, and stayed in, through Moody. Our weighty, Scripturally-expressed, doctrinal, Presbyterian preaching, that had been rekindled by the Disruption in 1843, had become rather heavy and dull again by 1873. Moody brought us no new doctrine. To quote from an old Disruption song (with an obvious change), "It was well-kent grun' in Scotland that he took in '73" (Wooden English, "well-known ground"). In many cases, as in mine,—a young Free-Kirker, son of the Disruption, just beginning to notice,—the altar was well and truly laid by sound doctrine about sin and salvation, but somehow for many of us that was all. Then Moody came, and the God that answereth by fire made Moody his prophet. As of old, when the fire came down, and consumed the burnt offering and the sacrifices, and old Israel was revived and purified, so was it in old Scotland. Across all the years my heart still kindles at the glory of that time. I got my soul and my Saviour out of it. Why, even as I write, I feel like crying out to the dwindling survivors of that generation; crying out to remind ourselves of that mighty rush and sweep, when all over the land the souls of men were bound before the Lord, like the standing corn in a harvest wind! Surely,

> Bliss was it in that dawn to be alive,
> But to be young was very heaven!

My recollection is that preaching had got into a kind of logical impasse, thus: We were soundly taught that by birth and nature we were sinful; that God had provided in Jesus Christ a Saviour for just such sinners; and that we had nothing to do but to come to him, just as we were. But then this came in, to those of us who thought at all: the Holy Spirit alone could enable us to come; we couldn't come of ourselves; and so a kind of haze came down at the all-important point. We believed that there must be a fairly keen sense of sin and guilt,—law work, it was called,—the law must take its (condemning) course. There was an instinctive prejudice among us against being too easily saved. Presumption, self-deception, wrecking, was a reef, or sand bar, just outside the harbor. And you must "wait for the Spirit." I knew one youth who added sotto voce to all this that the Spirit wouldn't be in any hurry to quicken a reprobate like him. So sound was he about his own total depravity,—and he was as good as you, dear young evolutionist, though that doesn't say much for either! Our ministers didn't try to relieve us by telling us that our depravity was totally a bogey, but somehow they didn't get us out of our trap.

Then came Moody's preaching. Yes, yes, that's all quite true, but isn't the Holy Spirit doing his work? Can't he be depended upon for his part, as much as the Father and the Son for theirs? Of course he can! He is working in your heart now to enable you. Don't resist him! You can be resisting him even while you are talking of waiting for him. That may be another form of your inborn unbelief. And so on, and so on.

It became very familiar afterwards, but then it sounded very fresh and new; and it enabled Scottish Presbyterians, suspicious of emotion and free will, to be saved logically, and according to Paul and Calvin and the Shorter Catechism! Moody preached for immediate conversion, immediate decision for Christ,—a great word of those days,—because he believed up to the hilt in the presence and power of the Holy Spirit, there and then. So did Andrew Bonar, and some others of like passion, but it wasn't common. And many preachers began thenceforth to stand in closer to their work at that point, with the same results in their measure.

Moody often said that Scotland, the first

time, was like an orchard: the trees laden with fruit, and he had only to shake the trees by pressing for decision, and the fruit came down. When he returned after eight or ten years, there weren't such outward and visible results for various reasons, one being that the ministers had been shaking their own trees. And so they had. Evangelistic work became a regular feature of the winter's work in many churches.

It was then, too, that there came such a great quickening of the Christian conscience regarding one's careless neighbors, especially one's wretched drunken, starving neighbors and naked starving children, as led to new departures in church life and work. Personal salvation was not more emphasized than being saved now "to every man his work." Moody worked that text to the limit.

Bible study, too, as distinct from Sunday school teaching, got a great impetus from Moody's visit, and it has developed through all the years. Also the second advent and holiness.

As regards the first, without any hurtful strife, just in the ordinary course of his work as Bible teacher as well as evangelist, Moody loosened up our natural hard-and-fast Presbyterian post-Millenarianism; so "post" that except for the Bonars and two or three more the second advent, pre or post, was postponed indefinitely. He showed that to say nothing about it, and never to sing a second advent hymn, was absurd.

As regards holiness, Moody's work and preaching largely pioneered and prepared the way in Scotland for what is now known as Keswick teaching.

But, be it remembered, soul-winning was the rousing call of that mighty trumpeter.

These last that I have mentioned were handled so graciously, so irenically, so obviously from his point of view, with the open Bible in his hand, that we scarcely noticed at the time what he was doing. Later on, there was no difficulty in tracing certain things to their source in Moody's influence.

Take one more very definite by-product, if that word may be allowed, viz., personal abstinence from alcoholic liquors. Fifty years ago there were heaps of godly ministers, and heaps more of good elders and church members of all social ranks, who were moderate drinkers. They had never seriously raised the question for themselves. But Moody brought it up, just as he brought up those other things, in the same telling but genial, good-natured, obvious way, and teetotalism moved up the line. It sure did.

Let me not forget, although I have only a sentence for it, that the Y. M. C. A. took a new start out of those fruitful times. Moody drew attention to it, specially commended it, and rallied to it men of wealth, men of commercial and industrial weight, and of evangelical and evangelistic temperament.

Have I space to mention his wonderful entrance among students? Professor Stalker, still happily with us, has told of Moody's capture of the Edinburgh Free Church Divinity Hall,—of Stalker himself, of Henry Drummond, whose word that "Moody was the biggest human that he had ever met" will never die, and of many others, the brightest and best of those sons of the morning. The student movement of the world may be traced to that well-head.

Moody came again and again, three times in all, and found an increasingly different Scotland, and increasingly difficult, too. I'll not go into that in these reminiscences: it would lead me into the Robertson Smith case—that "fons et origo,"—and the whole history of the new learning, the new way of looking at the Bible and everything, with its results in seminary, and in pulpit, and in pew. Perhaps it's right to say, at any rate I would like to think it true, that D. L. Moody's influence saved us from the worst that might have happened, and that did happen in Germany, for sad example. Scotland had become too deeply and truly evangelical, evangelistic, and also evangelized. You must have all three to be safe: Moody's three-fold contribution. "On some have compassion, making a difference," applies to our Scottish heretics and heresies—to use the familiar terms,—as well as to other departures. I think that through Moody's influence we have weathered the storm better than some. Some have pulled up their anchors, and are all adrift. Gaily, no doubt, and they would dispute my description altogether. But the way they go, now bow first, now astern, on the swirling flood

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doesn't suggest to me either being anchored or sailing. But I love to think ours are different: that they are not really drifting; they have simply paid out cable. Their anchor is still down in the old ground where Moody was, and where he found Scotland fifty years ago. Are there not signs that they are hauling up close, and that they will give no further? 'Tis a consummation devoutly to be wished!

SOME UNPUBLISHED LETTERS OF D. L. MOODY.

[D. L. Moody was a man of action, not a writer. He did not write out his sermons, and he did not try to speak or write on subjects outside his field as an evangelist and Bible teacher. Nor did he engage in lengthy correspondence with any one. His notes were brief and to the point.

Among unpublished letters in the possession of his family are a number addressed to his mother and brothers in the earlier years and others addressed to his children. In view of Dr. McNeill's article telling of Mr. Moody's influence upon Scottish thought and life, we have selected a few of these letters to show the personal side of a man who is known to the present generation, perhaps rather hazily, as a former great evangelist and founder of schools. Comment is needless, except to say that these letters of homely matters and family affection and solicitude, written in the press of large meetings, are from the pen of the man whose larger career began with the historic campaigns in Great Britain in 1873-5.—A. P. F.]

To His Mother.

New York,
March 4, 1876.

My dear Mother:

Enclosed you will find [——] dollars that you may need to get yourself something for Spring that is coming on soon. I often think of the pleasant hours we had at the old home last summer. The children will have it, there is no place on earth like the old home at Northfield.

I trust your last days on earth will be days of peace, joy, and the Holy Spirit. I am thankful God has spared you to us so long. Northfield would be lonesome without you, and I do not know what we will all do when you are gone, but my prayer is you may live to see all your children safe in the fold of Christ. I am in hopes to get to Northfield for one day at least in April.

Hoping this will find you well, I remain

Your affectionate son,
D. L. Moody.

[Written after the death of his younger brother Samuel, for many years an invalid.]

Springfield, Mass.,
October 12, 1876.

My dear Mother:

I thought you would like to see a notice that I found in the Springfield Republican of the funeral of our dear Samuel. I spent a night in this hotel with my dear brother last month. A strange and lonely feeling comes over me tonight as I am here for three hours, but, dear Mother, I know you will miss him far more than any of us who are away and engaged in active work. You and Edwin will be lonely, I am sure, but we will all pray for you that God may give you strength and hold you both up. I would like to call your attention to verses you will find in Isaiah 41. 10 and 13. They will be of comfort to you all, I trust.

I hope the death of Samuel will draw us all much nearer Christ than we ever have been before. I feel as if it had drawn me much nearer than I have ever been before. Give my love to all, and tell them it seems as if God had enlarged my heart to love you all much more than ever.

It is hard to write a letter home and not have any message to send to Samuel. This is the first time for a good many years that I have penned a letter to Northfield and it did not have something in it to him, but he does not need my consolation and sympathy any more. We will meet him again. That gives me consolation and strength, so good-night, with a thousand "God bless you's" to you all.

From your own dear boy,
Dwight.

Baltimore, Md.,
February 4, 1879.

Dear Mother:

Tomorrow you will be celebrating your birthday. I wish I could be with you and

wish you many returns, but as I cannot do it with my tongue I will do it with the pen.

Now that you have passed another milestone, let me make one suggestion, and that is to move your bed into the front room for the next two months. February and March are two bad months, and I do not think you ought to sleep in a room where there is no more sun than the one that you sleep in. You talk of sun baths. Now is the time for you to take them, and then you will get rid of your cold. We want you to stay as long with us as you can, and I think it will lengthen out your days to get into that room and get the sun.

We all unite in sending love, and shall be glad when Spring comes and we can all come to you again. The children want to go and stay with you.

Goodbye from your own boy who wishes you many happy returns of your birthday,

Dwight.

Newcastle, England,
October 22, 1881.

My dear Mother:

It is one month ago today that I left you all, and it has been a long month. I have sighed many a time to be back there for a little to see how you all are.

I am pained to hear of the death of Mr. Durant [founder of Wellesley College]. We all feel it keenly. He was one of my old friends, and one that stood by me in days before I was much known. All through the Boston work he was with me every night, and did a great work. I will miss him.

My old friends seemed glad to see me, and I am working away about the same as when I was over here before.

I often think of you all in the old home, and wish I could drop down on you and see what you are all doing. Remember me to all who make inquiry after me.

You must stir Julia up to answer my letters for you. Samuel used to write me such good newsy letters when I was over here before. I have wondered who will take his place this time. Someone must keep me posted. Have someone clip out of the County paper all the Northfield news. That will be of help to us. They did that last winter when I was in California, and I got lots of news in that way, and it will save a great deal of writing. You can find my address in the "Christian." I wish someone would write once a week. Anything about Northfield interests us all and does us lots of good. I must say goodbye. I send you all lots of love.

Your absent son,
Dwight.

Oxford, England,
November 18, 1882.

Dear Mother:

This will get to you about the time you sit down to the chicken pie for Thanksgiving, and I want to say that you have not got a son that would give more than myself to be with you. I am thankful that you have been spared another year, and I trust you will have a joyful time. I shall be with you in spirit, and so will all my family. We all long to get back to Northfield.

My family are all well, and all unite in sending love to you all. We wish you much joy.

Your absent son,
D. L. Moody.

Louisville, Ky.,
February, 1888.

My dear Mother:

You and I have now passed one more milestone on our way from earth to heaven, and we both have great reason to thank God for all his goodness to us. I sent you a rug, and I hope it will be a comfort to you. You have been in my thoughts much for the past few days, and I did not know what I could send to you to help comfort the lame foot, so I thought I would send you the rug. It may help keep the feet warm.

I hope you will be spared to us years to come, that is, if you do not suffer, although I think it will be much better in the next world for all of us. My prayer is that all your children and grandchildren may meet you in the kingdom of God, and that your last days may grow better. Read Numbers 6. 24-27.

Your absent son,
D. L. Moody.

To His Children.

[England], March 22, 1884.

My dear ———,

By the time you get this note you will be fifteen, and I want to tell you how thankful

Founder's Day, the anniversary of D. L. Moody's birthday (February 5, 1837), is observed at The Northfield Schools by a joint service, followed by dinner and winter sports. This picture shows students leaving Mount Hermon chapel after the service.

I am that you have been spared to us another year. I trust the new year before you will be the best year, and that you will grow in all the graces, Galatians 5. 22, 23. I am earnestly praying that God may make you a useful man.

I have a present for you, but I am going to keep it until you get here. It is like one I have for Mama. Enclosed I also send you —. I wanted to get you a nice present with the money, but it is so hard to get anything that you can take around with you if you travel about.

I send you much love and good wishes, and may you live to take the place of your father in the blessed work of leading souls to Christ is the prayer of your father,

D. L. Moody.

[England], May 10, 1884.

My dear ———,

You will see by the heading of this note that one-third of May has already gone, and the days will soon pass away that separate us from our dear home. I have written to have them get your garden ready, and I think we will find it all ready when we get home. I bought some bowls, so we can have games when we get back. As spring comes on I long to get home, to get into the green fields and see what is going on. There will be a good many changes in our end of the town. Mr. M. is going to build two buildings, so we will have a great change, and a number of things to interest. I have some cooing doves and a beautiful peacock to take back with me.

Mr. Spurgeon is going to preach for me on Friday night. I shall be glad to hear him. It has been a long time since I have heard any one preach. It will be a treat to hear him.

I wish you would commit to memory the 8th of Romans. It may take you some time, but it will be of great help to you all through life. It is one of the greatest chapters in the Bible, and I know you will be pleased with it. It opens with "no condemnation" and closes with "no separation." Eighteen times it speaks of God the Spirit.

Goodbye. Much love to you all,

From your loving Father.

Harrisburg, Pa.
January 21, 1885.

My dear ———,

. . . . I am real homesick, and shall be glad to get back to see you all again. I hope you have got the white turkey by this time. Do the mocking birds sing any yet? You will see in the bundle of things I sent home to Northfield some pictures of Libby prison, where so many of our soldiers died during the war. Also the books will interest you, for they will tell you all about the war of 1861-65, from the Southern view of it.

Oh, how do you like the new Sabbath school teacher? I hope you will grow up

to love the Bible. I know it will do more to help you form your character than anything else, and I would like to say of you as Paul did of Timothy, that from your youth you have known the Scriptures, for they are able to make you wise unto salvation.

Goodbye. God bless you and keep you from sin is the prayer of your loving father,

D. L. Moody.

Jacksonville, Fla.,
March 20, 1886.

My dear ———,

By the time this gets to you you will be seventeen years old, and I want to tell you I am thankful to God for keeping you in so good health all these years. Ten years ago you were in this city a sick boy, and now by the blessing of God you are well and healthy. Let us thank God and show it in our lives!

I wish I could write you all I feel this morning, but I cannot, so you will have to wait until you get to be a father before you will know how much I love you.

I cannot get you any present here, so I am going to send you —— dollars.

Your loving father, with a prayer and a wish that you may see seventy good years.

D. L. Moody.

Woodstock, Vt.,
September 25, 1886.

My dear ———,

. . . . I think you should go to one prayer meeting a week if you want to grow. I cannot tell you how anxious I am just now that you may grow. Life seems so empty to me when you take away the hope of a future state, and you should do all you can to cultivate it. I want you to grow and grow, and make your influence felt. As you go ahead it will soon become a great delight to you. And about your taking a class in the Sabbath school, I think it will be such a great help to you. You cannot help others without helping yourself, and it will help you to confess Christ. I do hope you will let all know that your choice is made. It will help your character if you take a firm stand. I do not think my children have ever been so near me as of late, and I have no greater joy than to know it is well with all three of you. There is nothing under the sun that I care so much about as I do that all three of you may be useful, and I thought I could not go to bed tonight without opening my heart, telling you how anxious I am.

I will tell you my great desire, and then leave it with you to decide. First, that you form the habit of going to prayer meeting once a week. Make it your rule of life. Let nothing turn you from it, and that you will do all you can to make it interesting. Second, that you take a Sabbath school class. Now I leave it with you, and may God guide you into a path that will make your life not only happy and joyful, but a hundred times more useful than your father's has been.

Now with a goodnight and a "God bless you," my dear boy, I remain,

Your affectionate father,

D. L. Moody.

Dear ———,

I cannot get you out of my mind today, and I have been wondering if you are doing anything to show men that you belong to Christ. You have great contempt for a man who does not have courage to act up to his convictions, who takes hold of a thing and then gives it up. You have three hundred men in your class, and for fifty years to come they will tell what kind of a man you were in their class, and I do not want them to speak of you as a man of no influence. Do make it felt! Let the Christian men in your class know that you want to help on the Lord's work in every way you can. Do ask God to help you to be useful to others! If you could lead someone else to Christ it would be the grandest day of your life.

You will never know how anxious I am that you may be a growing Christian. I wish you had a Sabbath school class. It would help you so much. I beg of you, do not throw away your life! S. told me last week that the greatest regret he now has is that he did not use more of his influence for Christ while in ——. Now is your day! Only three years, and you will be out of college, and in all your life you may never have so good a chance to work for God. I shall pray earnestly to God to help you into something that will help others.

Your loving father,

D. L. Moody.

THE MORNING IN THE DESERT (MARK 1. 35).

Pastor W. Mallis.

Mark alone of all the evangelists tells us that prayer was the object of the Master's visit to the desert in those early morning hours. Communion with his Father was the magnet that drew him into solitude. But as we study more closely the setting of this prayer incident in the Master's life, we are impressed that there were in all probability other factors that led to his seeking the solitude of the desert.

Let us note, first, the pressure and strain of the ministry of the preceding evening, which may have lasted on into the early hours of the morning.

We read that when the sun did set he was besieged by men and women in dire need. The sick, the devil-possessed were brought to him. There is evidence in other Scriptures that the strain of such work was felt by the Master, as, for instance, when the woman touched the hem of his garment, he said, "Virtue has gone out of me."

It may have been the feeling of spiritual exhaustion that sent him into the quiet of the desert to pray.

He refused to work with spent force. He realized, as perhaps few workers do, that wearied service is an injury to one's self as well as to others. It is the keen-edged instrument that does the finest work. The work of a blunt instrument is never good or effective.

Does your service bear the stamp of weariness? Has your heart gone out of it? Has it lost its gladness and glory? May this not be God's call to you to depart into a solitary place and there pray? Wait before God until the spent cells are recharged, and the old spiritual elasticity restored!

Or it may have been the sense of a soiled spirit that drove him along the desert path in those early morning hours while others slept.

He had been in contact with disease and devils, and he felt the need of the purer fellowship with the Father in the desert. Constant contact with evil men and sordid surroundings has a blunting effect, and the worker who would always be at his best must follow the Master into the place of solitude, and seek the cleansing of the precious blood, and the renewal of the Spirit, that the stain of contact with evil may not unfit him for meeting again the demon-possessed crowd. The soiled worker is never effective. His touch is too coarse, his heart is too hard, and his message has lost its winsomeness.

The Master refused to allow the pressing needs of the world to cut out his fellowship with the Father. The worker who habitually lives on the street with the crowd becomes coarse. If we would retain the finer qualities of the effective worker we must push our way through the crowd to the desert.

As one studies the prayer life of the Master one is impressed with his splendid courage in refusing to allow popularity and the demands of the crowd to rob him of the qualities which made his ministry a benediction. How many Christian workers have allowed the work and the crowd to trample them in the mire until their lives are so stained and coarsened that it is impossible for the Holy Ghost to do much with them!

Yet another reason why the Master sought the solitude of the desert in those early morning hours may have been his instinctive dread of the crowd.

"All men seek thee." What a subtle hour of trial that is for God's worker,—the hour when human need clamors for the monopoly of the Christian worker's time and strength! The yielding to this demand is the beginning of spiritual decay, and soon the work and the worker take on that brassy ring which tells of the loss of that fine, full spiritual tone characterizing the life and ministry of the worker who treads the desert path.

Has the crowd captured your life? Has the desert path long since become overgrown like the paths of our childhood, sacred with so many happy memories, but when revisited in riper manhood we find them untrodden and forgotten, a tangle of weeds and briars? Has your desert way

become overgrown because the crowd has claimed you, and work is of greater importance than prayer, social service than desert fellowship?

Escape from the crowd today, and rediscover the old desert path, and go where the Master waits to strengthen and bless his child! The crowd needs you, but their deepest need can only be met by that which the Master longs to give them through you.

Why give the hungry a stone when you might give them bread?

THE CHALLENGE OF A CHANGED CHURCH.*

Rev. Lionel B. Fletcher.

And such were some of you. 1 Corinthians 6. 11.

In Moffatt's translation this passage reads: "Some of you were once like that." The directness and bald meaning of the words start out from the page when we read it like that.

The fact is, the church at Corinth had a startling membership. This had come about because the early church had to face a polluted world. No one can read the history of the time without being shocked. The utter bestiality of some phases of life in those days makes us physically sick if we allow our imaginations to dwell upon it. Licentiousness and carnal abominations beyond the imagination of people who have been brought up under the conditions of Western civilization, went unashamed and unrebuked through society, and paraded themselves in the streets.

Dr. Moffatt has given the ghastly list in such a way that we can read it in public, and as we read it there comes to the thoughtful hearer something of the horror which must have possessed the minds of the few who sought for holiness and purity in those days. Such people lived in terror. The sweep of carnality and brutality, together with the fall of the heathen systems, made it appear as if the end of all things had come. Thinkers knew that inevitably disaster must follow, that harvest must come, and many were persuaded that something terrible would happen to the world unless things were changed. But how could they be altered? It is enough to go into Christian work in the pollution of a present-day city to know something of the helpless, hopeless feeling which sometimes will intrude itself when the best that one consecrated individual can do is compared to the appalling masses of depraved, lost humanity, plus the entrenched forces of iniquity, which have to be faced. But there is no greater corrective for pessimism than to read history. Try and imagine what the early disciples had to face, and when you see what God used them to do, you will see what he can use us to do. They had nothing that we do not possess, and we have many things to help us which they had to do without. The world which they faced was worse than anything we know, except it may be in some of the heathen lands where our beloved fellow Christians are trying to spread the light, and well might we constantly pray for them that their faith fail not. It was into that nightmare of carnality and lust of the worst sort that the disciples plunged with the noblest teaching, demanding the highest morality, that the world has ever known.

We at once see the result in this letter, for the early church was largely composed of converted blackguards. Read this chapter again. It presents an awful list: immoral, idolaters, adulterers, catamites, sodomites, thieves, lustful, drunken, robbers, and so on. The depth of polluted and sickening carnality lying behind some of those words cannot be reached in thought by some of you who are hearing this sermon, and it is a good thing that it is so. But the world was full of such people, and in the previous chapter Paul says that if they were anxious to avoid coming into contact with such people, they would have to get out of the world altogether, the place was so filled with these awful characters. But the glory of the position was just this, that the early church got hold of these putrefying specimens of humanity and brought them to know the cleansing and sanctifying power of the Lord Jesus Christ.

* Northfield General Conference, August 1923.

In fact, these converted blackguards formed a large proportion of this Christian church.

Some of you perhaps shudder to think of that, and though rejoicing over the fact here recorded, you are inwardly thanking God that this is not true of your church, and therefore you do not have to mix with such awful people, even though they are converted and made saints of God. But then, that was what the church was formed for. Jesus came "to seek and to save that which was lost," and if it is not the mission of the church to carry on his work, then we had better find out what commission he really gave us.

Recently I was visiting a town conducting special services, when I had a conversation with a lady about the condition of her church. She told me of their minister, who had drawn into the church men from the street and women from the public houses. In the course of conversation I learned that this minister mixed with the common people, went in and out of their homes, and also took part in the athletic life of the young men of the town, and was really one of the people. He added to this a fervor in his religion and a reality in his living which stamped him as a truly sincere man, and this evidently helped him to fill his church with eager worshipers as much as his preaching. In the course of our conversation my informant was extolling the virtues of the former minister, and bemoaning the fact that he had left the town. I learned that during his time only a select few ever went inside the building on Sundays, so I asked: "Did he mix with the people, and enter into their life?"

The answer came so promptly and with such indignation as to astonish me, and it was this:

"Oh, certainly not! He was too much of a gentleman to do such a thing."

That candid answer states the position of more people and more churches than just the one referred to, but let me say, that is not the position of Jesus, it was not the position of the early preachers, nor was it the position of the early church.

Having said that there comes to me this thought: the work of the church of Jesus Christ remains unchanged. That is certain, and I do not think the statement would be disputed by anyone. It is also certain that the pollution of the world is unchanged, and therefore it is challenging. Is it nothing to you that evil stalks unashamed through our streets? There are people who know nothing of this, and what is more, they do not want to know. It makes them feel uncomfortable to know that they are living on the lip of a cesspool of iniquity. It is so much more comfortable to be able to sit back in a rocking chair, and sip tea, and say, "The world is getting better and better every day in every way." But that does not make the world better. Keeping a growing family of boys and girls in utter ignorance of the evils by which they are surrounded does not make those evils non-existent either, nor does it protect the young lives kept thus in ignorance, but it makes it all the more likely that their ignorant lives will fall victims to designing evil the first time they are left unprotected.

I have listened to good but silly and ignorant people talking about how much better the world is today than it was yesterday. In some ways they are right, but their statement is only half a truth, and half-truths are terribly dangerous. They can point to the elevation of thought, they can instance the higher ethical standard, they can tell of a time when a man was no longer thought a gentleman if he did not finish the evening banquet under the table. But such statements are rather boring when they fail to take in their sweep the great masses of humanity in many parts of the world whose passions are just as primitive, and whose sins are just as carnal, and whose lusts are just as ferocious as those of the people of Paul's day. If a man knows the world of living men, apart from the world of his study, he knows that if he listens to the talk of ordinary groups of men he will hear enough filth to reveal to him the sink of pollution into which millions of men have sunk and lie wallowing today. It does not matter if they are young or old, educated or uneducated, the same thing is true. Workers among women tell us that the same is true among some women. No one likes saying these things, but to keep silence is wicked. In factories and in workshops we are told

that the conversation amongst many women and girls shows what horrible depths of sin many of them have sunk into. Yes, there is a higher moral tone in the community generally, and for this we may well thank God, but inward pollution remains under the veneer of respectability. Nations have to combine to try and prevent the white slave traffic, and still thousands of young girls disappear every year, to be flung into graves dug by the bestial passions of men; and their enslavement brings riches to men and women who profit by this hellish traffic.

Here is a depth of iniquity which makes one shudder, and into it I ask you to peer tonight, for it challenges the church, it challenges Christians, yea, it challenges the very gospel itself!

Turn for a moment and look at the present-day church, and you will at once see that the membership of the church is both changed and challenging.

You know what the list of members in the ordinary church reveals today. The members are mainly the children of respectable homes, and principally the children of the church members themselves. That these children of Christian homes are joining the churches of their parents is something for us to rejoice over, and we do rejoice; but dare we stop there? If the constituency by which the church is surrounded is unchanged, the fact that the constituency within the church has changed challenges investigation. The grave danger by which we are faced is just this, that because the natural inflow of members from amongst the children of the church is sufficient to keep the machinery of the church going, we rest satisfied, and are apt to forget that our great and urgent commission is to lay hold of the constituency which is outside the church. The value of the work of any church or minister must be tested by the quality of the results produced by their work. The saying is often quoted that "it is better to build a fence at the top of a cliff than a hospital at the bottom," but until there are no accidents and sickness hospitals, surgeons and medicines will be needed. A doctor ought to be able to prevent, but he must also be able to cure. Any church which fails to grip the blackguards outside its walls and transform some of them into saints should have its methods investigated and its ideals challenged. We have concentrated on Sunday school work, and that is right, but we cannot be satisfied with that. Is the outsider hopeless? If he is, then the gospel is powerless and the church is proclaiming a pleasant lie: but we know that that is not so.

"Some of you were once like that." What a statement! Can that be said of your church? Would such people get a welcome in your church? Do you preachers want such scum to come to your church? Would you church members find a convenient excuse for taking the transfer of your membership if such people did come to your church in any numbers? I am anxious to press this upon you at this conference because most of us are preachers, or churchmembers, or at least professing Christians, and if the present situation is going to be investigated and altered it must be by those who are already inside the church. The difference between a club and a church is just this, that a club exists only for the benefit of its members, but a church exists for the benefit of the community by which it is surrounded. I know quite well that a church exists for the benefit of its members as much as a club does, but that benefit is given not for the exclusive delight and culture of its possessors, but that those receiving it may become channels of blessing to others less fortunate.

In spite of everything, the power of the gospel is startling and unchanged. It still wins from blackest heathenism, it still wins from awful depravity, it still is the only known power for the casting down of the strongholds of sin. Sociologists are doing good work, and social reformers are often self-sacrificing people eager for the well-being of others, but when it comes to making blackguards into saints, science and schemes are useless, but here Christ wins wondrous victories. There are preachers at this conference who could tell many instances in their own ministry which would fill volumes with cases quite as startling as Harold Begbie tells in "Twice Born Men," for wherever the gospel is preached

with conviction and consecration, miracles follow, and the church can say as it looks at its members:

"Some of you were once like those outcasts in the streets, but now ye are Christ's, ye are washed, ye are sanctified!"

This result will follow a whole-hearted proclamation of the truth, and that is why God baptizes his children with the Holy Ghost, that they may have power to do this work. God calls you each to this task, and the greatest need of today is that Christian men and women shall determine that their particular churches shall be known as centers of miracle—working power in the name of Christ.

THE BUILDING OF AN EFFICIENT CHRISTIAN LIFE.*

IV. SOME REASONS FOR INEFFICIENCY.

Rev. A. W. Beaven, D. D.

I turn your minds back for a moment to the text which I have been using steadily through this series of talks:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."

I am going to speak tonight on some of the reasons for inefficiency in the Christian life.

The first that I mention is the lack of an enthusiastic, whole-hearted giving one's self over to the Christian life.

If a man goes out as a salesman and does not believe in the article which he is trying to sell, it will show immediately in the record of sales. If you go into an office and see a girl who is supposed to take dictation, and her mind is wool-gathering, she will not long keep her job, or else the office will deteriorate. You must have enthusiasm for your job to make it succeed in any sphere in life.

That is equally true about religion. If we are going to be Christians, the only worthwhile kind to be is all-over Christians, people who go into it for all it is worth. In the Old Testament there is a phrase I have often noted. It had a bloodthirsty implication when it was first uttered, but it has deep meaning, it seems to me, for our modern life. The old prophet had sent someone to do a task, and this man went and did it in an indifferent sort of way, and came back with it only half done, and this imprecation was uttered: "Cursed be he that doeth the work of the Lord negligently!"

I see people today who take up the work of the Lord as if it were something that could be put on and off like a Sunday garment. I have seen people who put it on when they were with this crowd, and put it off when they were with that crowd.

If you are going to be Christian girls I challenge you that you go into it for all you are worth. Make up your minds that you will give your heart and your life and your passionate devotion to Jesus Christ! Then there will come out of it a sense of glory, a sense of peace and a sense of intense satisfaction.

Who have changed the world? Those who have drawn the thrills of life from the jaded sensibilities of passion or appetite? The people who have changed the world are those who with all the passion of souls aflame for a great cause have dedicated themselves to that cause, and have found themselves growing finer and stronger and more powerful as they pursued it. If you are going into religion, go into it deep enough to get the fun out of it, to get the joy out of it, to get the thrill out of it, and to feel the soul within you grow and expand and develop as you follow it along!

Lack of Development.

Another reason for inefficiency is that people fail to take time to develop their souls.

Did you ever stop to figure out how well balanced you are? What would happen to a person if, when he started out, one arm grew and the other did not? Suppose one arm had quit growing when you were four, and now when you are eighteen or twenty,

* Northfield Young Women's Conference, June 1923.

one arm is full length and the other one is not?

One of the tragedies of life is that people stop their spiritual lives from growing along about sixteen or seventeen years of age while their bodies and minds keep on growing. Numbers of young people go to college, and park their religion outside, and let their religious development remain at sixteen while their minds go on to twenty. They let their bodies move on into the heat of athletic life and full development while their religion is undeveloped back home.

We never get anything worthwhile without paying for it. We never get a religious life that is worthwhile without paying for it. You do not get automatically gifted or automatically educated religiously: you get it because you go after it. You can no more be a great Christian without practice than you can learn to play the piano without practice. If you want a religious life that is happy and contented and efficient and powerful, you must pay the price for nurturing your soul, for developing your soul, for spreading it out, so to speak, where the influences of God can fall upon it.

One reason why we do not get such development today is that we are so busy,—at least we think we are. We flit here and there, we rush to this place and that, we fill and date the pages with everything from a poker game up and down. We have to go to this sorority and that dance and this theater party. We have speeded up transportation to the place where we can speak seven times around the world in a minute; where we go so terrifically fast that it does not seem possible to wait for even a street car,—we jump into our machines, we jump into our flying planes, and away we go. A man said to me a little while ago, "We have developed our transportation system to that place where it is easily possible for a man to be robbed in Chicago in the morning and killed in New York the same night."

But why? What is all the rush about? Are we greater than our forefathers? Do we get more out of life than our forefathers did? I sometimes think we are a good deal like squirrels in a cage. We go around so fast you can hardly see which way we go. But we do not get anywhere; we just go around and around and around. And what is more, we wear ourselves threadbare, going around and around and around. Our nerves go to pieces. And all for what? Just to show we can speed up a little faster, and how old-fogy and slow they used to be. I am not one of those who think that we ought to be snails, or who laugh at modern inventions, but I am saying that when we pay for them with our souls, we are paying too big a price.

Young women, there are some things in life that only come in the quiet and brooding moments of great conceptions. When James Russell Lowell was minister to the court at London, some one wrote and asked him if he would write a eulogy on the life of Mr. Dana, who had just died. He wrote back and said, "I wish I could, but I cannot write anything that would do him justice. I cannot write anything that would have wings unless I have time to brood over it, and I have no time to brood in thought now. I am piecemeal in this task. It is as though a setting hen were asked to attend a door bell."

Oh, we get some things by our speed, but God knows we lose a lot! And I know of none that are going to pay more heavily for this than women. The homes of our day are paying terrifically for the speed of our time. Every once in a while some one stands up and laments the passing of the American home. One of the reasons why it is passing is that we have not time to make it. Women haven't time to have children. They haven't time to take care of them after they have them. They haven't time to rear them, to throw round about them the quiet, restful, poised spirit that makes a home, the haven for a child's heart that it needs in the midst of this tense life. The world will pay for this terrific speed that makes of a woman's life one hectic, nervous jump from one engagement to another.

When we take time to be still and draw into our souls the reserve of God's poise and strength, there will be a new day for the American home, there will be less people in insane asylums, there will be less children going on the rocks, and more souls of men and women that grow sturdy and strong in the things of God.

Intellectual Difficulties.

Another reason for a sort of spiritual anaemia, if you want to put it that way, is

that a lot of young people get hung up religiously on the snags of intellectual difficulties.

I have talked with so many of them who, when they get into their educational career, begin to steer their boat down the stream, so to speak, and the first thing you know they hang up on this question, and when they get pushed off that, they hang up on another, and about the third time they get hung up they say, "Oh, well, I guess there isn't anything to it, and I will quit!" and there they stagnate.

Let me say, first of all, that I believe profoundly in intellectual development. I believe with Paul that we should not be children in the sphere of intelligence. I hope you will get all the education you can. I trust you will read as widely as you possibly can. I could not pay any tribute that would be too great to the wonderful discoveries of science and the contributions that have been made by the intellectual specialists of the last hundred years or more. Never for a moment let anyone tell you that there is anything irreligious or anti-religious in the most sincere and careful study of any line of truth! Since it is God's world, everything that you find out will harmonize with God and his revelation.

But after I have said that I call your attention to this, which I believe to be a fact, that in the present day we are overemphasizing the place which the intellect has in life. We are worshiping the facts that we have discovered. We are becoming intoxicated with the sense of our own intellectual precocity. There is a grave danger in youth, particularly between the ages of 18 and 25, of a certain form of intellectual process taking place that may cost very dearly.

Much of this intellectual study and discovery and scientific information, so called, is so new that we have not yet learned how to use it, how to keep it in its proper place. Some have become so intoxicated with it that they are inclined to say, "Only truth which comes to me through an intellectual process is truth at all. If truth cannot come to me through my mind, I repudiate it." When a person gets to that point he is much mistaken. A man is a triumvirate: he is intellect, he is emotion, and he is will. All three of these factors have doors into his personality through which truth can come. A vast amount of truth does come to a man through his intellect, but there are great truths that come to a man through his emotions, and others come through the experience which grows out of great choices.

Intellect and science say to me: "Come out yonder and look at the sunset! In the blue of the sunset the wave lengths are of so many metres. In the red of the sunset the wave lengths are of so many metres. Beyond the blue and the red are wave lengths that are shorter or longer than can be seen by the naked eye. We give you a table of the wave lengths of every one of those colors. That is the sunset."

Is it? If you read every wave length and every color, have you understood the sunset? Why, you cannot appreciate a sunset by reading a table of contents, you cannot apprehend the glory of it! No! Go out yonder and stand there while the chariots of God are driven toward the setting sun and the evening star, and let the glory of it flood your soul! You cannot get that experience through your intellect alone.

When you get to be seventeen or eighteen years of age, and from then up to twenty-five, you are passing through a period of mental development, when your mind is questioning, when you are thinking in terms of intellect, when the tendency is to overemphasize the intellect because of the new and fascinating discovery you are making, —the ability to use your mind and to think. It is perfectly natural. But when you take that accelerated intellectualism and go to college, which is an institution that has brought together an aggregation of intellectual specialists,—an average college faculty is made up of people who have given their lives to intellectual specialization,— then your mood and their mood combine to put added emphasis on the place of the intellect in life. When in addition to that you have in many of our universities another super-faculty of super-specialists for the post-graduate group, there is created an atmosphere which raises to the nth power the emphasis upon intellect, and rather tends to sneer at truth that comes through other channels. The tendency of such conditions is to produce a dangerous lack of balance.

In saying what I do, I hurl no innuendo

against colleges. I simply call your attention to the fact that when you are at that age and in that environment you are not in a normally balanced approach to truth, and you need to make allowance for it. When you make allowance for it you will come through all right. When you do not make allowance for it you will stand in the presence of a great fact like religion, for instance, and say, "If God cannot reveal himself to me through my brains, I won't let him in. If I cannot understand immortality, if I cannot understand how God could incarnate himself in mankind, if I cannot understand how there could be a miracle, if I cannot understand how any great inspiration comes,—if I cannot understand it with my intellect I will not believe it." Now be careful how you do that! You remember the story about the person who threw out the bath water and threw the baby out with it. A lot of young people today in the midst of this intellectual process throw out some things they think do not count, and the first thing you know they throw out the baby too.

A lot of the intellectual difficulty that you are passing through is just like growing pains: it will pass if you give it time. You do not have your legs cut off because you have growing pains, nor your head cut off because you have a headache. Neither should you cut off faith in God because you run into a few intellectual snags. The thing for you to do is keep hold on God, and go on.

Sin.

The last word that I want to say tonight is this: Many a Christian life is made impotent and inefficient and weak because it temporizes and dallies with sin.

There is a certain time of day that is daylight, there is a certain time of the 24 hours that is night, then there is a period between that is twilight. Now there are certain acts that are right, and there are certain acts that are wrong, and there are some acts in between that are in what I call the twilight moral zone.

There are people today whose religious life is impotent because they will not come out square and fair into the zone of what is right. They have not courage to do so, and all the time they stay between there where you cannot tell what they are. To change the figure, they shift from one side of the fence to the other. They play with sin. When you are looking, they drop the sin on the other side of the fence, and when you are not looking they pick it up and play with it.

My friends, one of the dangerous moods of our time is this attitude of compromise with sin.

Many take their favorite sin, the thing they want to do, and call it by a nice name, and say, "Oh, what I am doing is all right!" If other people are concerned it is plain, ordinary stubbornness, but in your case it is conviction. Somebody else is simply tight-fisted, but so far as you are concerned it is just carefulness, shrewdness, natural ability to take care of yourself.

One of the dangerous things that you girls have to face in this period after the war is that we have broken down so many of the signs that used to say what was wrong and what was right. A lot of girls cannot see quite as clearly as they used to be able to see, just what is wrong and what is right; and into the midst of that fog people have come with the newer novels and the newer psychology and the newer terminology in the name of a newer liberty, so to speak, in the name of women's rights, in the name of this demand that they shall have just as good a chance as men have. And they have tried to name much that we used to call sin by high-sounding names, and girls are getting fooled by it, and they are going to have to pay a terrible price. Young women, you need to recognize that sin is sin, though you call it by any other name under heaven!

Listen to the talk about affinities in the zone of the so called sex life. A woman came into my office a few days ago and told me about her husband, who said he had an affinity. He was an adulterer; that is what he was. We quote from some book on psychology, and think because we can weave a sort of spell around it that we have taken the devilishness out of sin.

Let us look the thing fairly in the face! When a thing is wrong it is wrong, and no amount of fooling ourselves will make it right. What we need to realize is that we must stand against the things that are evil, and say in the name of the Lord God Almighty, "You shall not come near me!"

A girl said to me a while ago: "Hasn't a girl got just as good a right to smoke as a man?"

I said: "She surely has. There isn't any question about that. She has got just as much right to chew tobacco, and have it drip down her chin as he has. She has got just as much right to commit suicide or murder. But she has a far bigger right, and that is not to do it. She has a bigger right, and that is to control herself."

The fact is, we have had a double standard, and the question you have to face is this: Will the men come up to the women, or will the women come down to the men? I have hoped and prayed that when that challenge came you women would stand fast and say, "If you men ever get on the same platform that we are on, it will be because you come up." There are altogether too many of your sex who are taking a flying leap and landing on a platform down below where not the best men are.

It is a great time to be fighting. It is either going to be an excuse for you, and you are going to say, "Why, everybody else does it! Why shouldn't I?" or you are going to say, "I can see what is right, and I will stand on it." If you pass from girlhood into womanhood with the same purity and strength that your mothers had, it will be because you fight a good deal harder. They had not to fight battles as early as you have to fight them. They did not live in a movie age, in a funny paper age, in an automobile age, in the type of age that you live in. I have claimed consistently that the girl of today has to fight certain temptations on the average from three to four years earlier than their mothers ever fought those same temptations, and coming more subtly and insistently than they did to the women of the previous generation. You have a harder fight, but you can lead on to the finest and fairest and cleanest womanhood that the world has ever seen, you can erect standards that are as fine as any that women have ever erected.

Ultimately the Christian faith is going to triumph not by the things people say about it, but by what people are. Just so far as you are able to take the profound truths of the Christian faith and incarnate them in your own lives, just so far as you are able to build your characters on the steel structure of convictions that rest on the solid rock of Jesus Christ, will you be able to erect a kind of character and set up standards for womanhood that will be strong. It is not the Christianity we profess that counts; it is the Christianity we live.

I had a friend who was the captain of a ship on the Inland Sea of Japan: his name was Bickle. He used to go around to the different islands where there were no churches, and hold gospel meetings. At one time there was converted a man from a little village over a hill from the port where the ship lay, a man who had been a notorious thief and criminal. After he was converted there came to the meetings in this same little harbor at a later time a man who had been his confrère in crime. He too was converted, and went back to the town.

The ship went away, and later on came back to this little harbor. Captain Bickle said to the man who was on the ship, who was the first one converted from the village:

"I want you to take a gift to your Christian friend. Here is a Bible for him."

The man said to him: "Why, Captain Bickle, that isn't his Bible!"

Captain Bickle said: "I know it isn't his Bible, but it will be when you give it to him."

"I know," he said, "but he can't read that Bible."

Said Captain Bickle: "I know he can't read, but he can have it read to him."

"No, no," said the man, "that isn't his Bible! The only Bible he can read yet is YOU."

This old world is waiting for the story of the power of Jesus Christ written in terms of your life and mine. It is looking for standards that come from Jesus Christ, not written out by the pen of some psychologist or moralist, but incarnated in the lives of girls just like yourselves, in your schools, in your offices, in your homes, wherever you go. May the Spirit of Christ descend upon your hearts, and may your hearts open to take him in!

Pleasure is only a by-product. No one who makes its quest the business of life will find happiness or success.

"OUR CHURCH IN OUR TOWN."

A UNIQUE PLAN FOR RAISING FUNDS AND STIMULATING CHURCH INTEREST.

Felix J. Koch.

It was on our way down to the office that a neighbor queried:

"Ever see the old family Bible the Roosas have owned these five generations?"

We admitted that we had not; in fact, we rather wondered that Friend,—who, while not at all an irreligious person, would hardly be listed among those who were even half-way regular church-goers,—should broach such a subject as this.

"Really worth seeing!" he continued. "It seems that Mr. Roosa's grandfather came down the Ohio in a flatboat away back in Indian times, and the boat got caught in a storm, or upset, and every book aboard but this Bible was lost. So all the Rushville children learned their A. B. C.'s from it, and the pictures were the only ones in that part of the West for many a day."

We rather wondered, as Friend continued, how the matter of the Bible had come to his notice, for the Roosas, like so many others, were hardly apt to broach religion to any who they felt certain were not of their faith. By and by the man suggested:

"Little niece of mine is taking part in a tableau down at the 'Church in Our Town' which the . . . .," and he mentioned the denomination, "are giving at Bennet Hall. It's the most interesting church entertainment to one outside the church mentioned I ever attended!"

He went on to tell of it until that evening we, like hundreds of other folk not of that faith, who would otherwise, perhaps, have left the fair to its own people, went down to see for ourselves. It wasn't long before they had convinced us that no medium is more successful, either for raising funds or stimulating interest, than the "Church in Our Town" as carried out here.

To begin with there had been a conclave of all the pastors of the churches of the faith in the town. To these the entire program had been outlined; then each returned to his pulpit to outline to his parishioners the proposals.

In brief, the "Church in Our Town" divided itself under three separate heads:

First, there were to be tableaux from the history or good works of the sect;

Secondly, there were to be booths, where were sold things characteristic of the peoples of the sect in the lands whence their ancestors,—aged parents, often,—came; or else of the early times of the faith here in America;

Thirdly, there were to be exhibitions of all things of religious interest held by any of these people,—objects ranging from the bell of the first meetinghouse here at Rushville to magnificent Bibles; or, again, old maundy-plates presented to pastors who had long since passed away, by their flocks.

The first of these divisions is, of course, simplest of description. In the history of every sect there are incidents and customs which have their appeal to the man inside the fold and the man without. For example, the pinning to the church door of the thesis by Luther; the work of the Moravian Brethren among the distant Eskimo; the splendid baptismal service used in the great Baptist church at Dallas;—these and similar matters will interest folk of every sect or shade of religious belief. Young people from the churches may be called upon to volunteer service in these, perfecting them until they are well worth whatever admission price may be charged.

As to the booths, other interesting features may be introduced. None of us here in America but are of a foreign stock, and the little tid-bits, the dishes which our ancestors prepared for certain festivals of the church, may well be made to place on sale with confidence of good results. Little cakes, made for certain seasons; embroideries, such as are made for confirmation gowns; this, that, the other can be devised, made, placed upon sale. At one such fête held by the Jewish synagogue matzos bread, Russian tea, and things of that sort, gave opportunity for ready sales.

But more interesting even than these are

the collections of religious objects that may be loaned for such occasions. Hardly a home but has something of this sort. A little investigation will reveal an astonishing lot of the same. Properly grouped, they add no little mite toward attracting crowds to the "Church in Our Town," thereby swelling the exchequer of the churches as well as stimulating interest in church history.

CONGLOMERATION OR CONGREGATION?

Rev. Fred Smith.

Circumstances alter cases—and congregations, but many ministers, having known from childhood the first and familiar application of this adage, have not realized its significance when applied in a particular way to their own environment. In these days of mass psychology and of the herd mind on the one hand, and of quantity production on the other, the tendency and temptation for the minister is strong to think primarily in terms of a crowd. To read some books in our times it might seem as if it were the chief business of the preacher to "get the crowd" at any cost, whereas it seems to the present writer the minister's prime function is to build the kingdom of God through the church of Christ.

The constant recognition of this fact is the genuine touchstone that will enable a minister to give proportionate emphasis to that which is sensational on the one hand and to that which is spiritual on the other. Not that these things are always separate and distinct. Sometimes they coalesce, merging one into the other so that to be distinctly spiritual is to be markedly sensational in the best sense of the word. Nevertheless, as anyone knows who is cognizant of the many methods used for attracting congregations in these days, methods are sometimes employed that in themselves are not suggestive of spirituality. In seeking to present the truth some ministers depart from good taste, and their very victories have in them the negation of defeat. This real danger can well be avoided by remembering that for most ministers the end to be achieved is the building up of a congregation, and not merely the gathering of a conglomeration. With this perspective ministers will not seek to gain a transient popularity at the price of permanent power. Their concern should be not to receive plaudits but to transmit power, for thus will they find the Scriptures fulfilled to them that "it is more blessed to give than to receive."

Of course we are ready to admit that he would be a curious crank who denied the legitimacy of the quest for a crowd, but the emphasis of this article is such as to draw attention to the danger of coming to think of one's work in terms of a conglomeration rather than of a congregation.

There are some constituencies where conditions make this emphasis almost impossible. Especially is this true where there is a large transient population, as in some of the great cities. At the recent twenty-fifth anniversary celebration of Dr. Jefferson's pastorate at the Broadway Tabernacle in New York he himself made mention of this difficulty. And it is only such men as he, under the power of God and the dynamic of their own personality, who Sunday by Sunday can weld the heterogeneous group which gathers for service in the church into a congregation. Many ministers fail here. They are unable to transform the conglomeration into a congregation, and the company of people met beneath one roof with a common purpose are not fused by a common passion. They are like ships that hail each other in the passing, or like grains of sand upon the seashore, having contact but not union. This is a conglomeration. But a congregation is like to a cellular organism, units living a unified life within the organism.

But such cases as this are the exception rather than the rule. Most ministers have a fairly definite parish, the members of which alter little year by year either by addition or decretion. As crowds are counted, they are not for them. Were the whole population to be severally distributed to the various places of Protestant worship the buildings would be but one third full, since it is a reached fact that Protestantism

has three sittings for every member. Let it be granted that it is the duty of every pastor to attract all he can to the services of his church: it still remains true that not half of his work has yet been accomplished. And though in these days it sounds like heresy, it is well to be not over anxious for the assembling of a crowd, but to give deep thought to the building up of a congregation. Has anyone, we wonder, spoken wiser words on this topic than the late P. T. Forsyth to this generation in his too little known work on "The Church and the Sacraments"? He tells us that "the Christian ministry is not effective, however active and influential, except as it makes and builds up churches. Its true feature is not impressionist, but creative and regenerative. The true ministry creates personality rather than a furore. . . . . It rears personality in the flock." The great work of the ministry is to build not a big church, but a great church. Size is secondary to spirituality. The congregation takes precedence of the conglomeration.

This is a conclusion of some significance for many ministers, especially to those whose lot is cast in village or in sparsely populated parishes. In the sight of God the great church is where the assembled people are gathered together in the name of Christ. "Where two or three are gathered together in my name," says our Lord, "there am I in the midst of them," and by a true instinct the church has been led to add, "and that to bless." In the remembrance of this promise we reach the true criterion of a "great" church. Not statistics but saints determine the worth of a church.

With such a dynamic conception of his task the work of any faithful minister is glorified. Many parishes may not be large enough to make possible a crowd in church, but none is too small to prevent the formation of a congregation. Yet I sometimes wonder if many rural pastors have caught the vision of the greatness of the seemingly small. They fail to educate their attenders at church in those little amenities which enable people to make as if they would go further.

Let me illustrate.

A few weeks ago in a certain church I saw some strangers enter during the singing of a hymn, but none nearby thought to pass them a book or to tell them the number of the hymn. And they felt ill at ease and out of place. How often have we heard of those who go to church for the first time in a new constituency to find no word of greeting or pleasant farewell in the church in which they are strangers!

These are little things, but it is by them that a conglomeration becomes a congregation. It is the work of the pastor to see that these things are realized in the life of his people. They who attend the house of God are to be, in Paul's rich concept, "the household of faith." And a true family life comes to full fruition where good manners as well as good motives prevail.

The transforming of a conglomeration into a congregation also calls for attention on the part of the minister to the little frictions and the pitiful little fears that play too large a part in the life of many churches. It is no easy task to prevent the destructiveness of these things. I had almost said it calls greatly for genius, but I will say that it rather calls for grace. In some moods even professing Christians seem not averse to believing ill of each other. They become suspicious of each other instead of sympathetic with each other. And week by week the preacher feels that he is preaching to a conglomeration rather than to a congregation.

It is well for the minister that he early recognize that in the transforming of a conglomeration into a congregation he is the key man. None can do the work as he. And the first great step is that he shall exemplify the truth in his own practice. Many a minister have I known who was an unconscious hindrance to the ongoing of this work in himself. The spirituality of many a church is hindered by the unconscious stand-offishness of the minister.

For a sign of this let a minister watch carefully his use of pronouns.

Said a friend to me in looking at our garden: "Is this your garden or your wife's?"

I had the wit to answer: "It is ours."

So also should the minister speak. He is one with the church, but how often do we hear in the preaching of the minister

"you" instead of "we," especially if the minister is given to bearing heavily on the shortcomings of the community. By these words does a minister put himself in a class by himself. It is rightly characteristic of the new minister, since he does not yet know his people, to speak as if he were not one of them; it is also characteristic of the minister who is desirous of leaving his parish, since the relationships are not happy between him and his congregation. Between him and them is a gulf fixed, and already, so far as he is concerned, his people have become a conglomeration. But where a minister has become wedded to his people the language of mutuality is the order of the day.

How well do I recall the hearty words of greeting given me on my installation as pastor of one church by one of the parishioners! The words were these: "Now you are one of us!" That was to know the meaning of the word "congregation." Of the Brontë sisters it was said that they believed in one another, and when that can be said of a company of people who attend any church they have passed from the conglomerate state to the congregational.

CHURCH AND SCHOOL: EFFICIENCY AND EQUIPMENT.

Allan Sutherland.

James Russell Lowell, in his fine poem entitled "The Present Crisis," writes:

> 'Tis as easy to be heroes as to sit the idle slaves
> Of a legendary virtue carved upon our fathers' graves.

In this he is quite right; and we may add, it should also be as easy, and surely much wiser, to keep in close touch with helpful up-to-date educational methods and efficiency in our church and Sunday school work as it is to continue some of the effete customs of our fathers, "as the manner of some is."

And, again, Lowell writes:

> New occasions teach new duties; Time makes ancient good uncouth;
> They must upward still, and onward, who would keep abreast of Truth.

A new time needs to be met with new methods. Imagine an army of the present day with the equipment of the forces of Cæsar or Hannibal going forth to battle, even though it had as its leader one as efficient as Cæsar or Hannibal! We all know that it would meet with a most humiliating defeat if attacked by an army with modern artillery. Even so, many of the church and school methods practised by those who have gone before us, efficient as they may have been in their day, have been relegated to the past, with the torch and candle for lighting purposes, and with the bow and spear for the army; and other similar methods should follow them.

Of course, there are some modes of training for Christian development which can never be improved upon, and when such have been tried and proved worthy, they should be fully stressed in all plans for Christian culture.

One of the most helpful of these age-old activities is family worship, the oldest and most important of our institutions for spiritual development.

A wayward boy once said bitterly: "I never heard a prayer in my father's house. I seldom had an encouraging or sympathetic word. I found my most congenial home with the fellows on the street corner."

A prominent church worker recently said: "I regard our family worship as of more importance to my children than the instruction they receive from the Sunday school."

Fathers and mothers should see to it that they themselves and their children receive the inestimable blessings which will surely follow the establishment of family prayer. The prayer circle in the home will almost invariably lead to the closest co-operation between the family, church and school.

In the church and the school the need for efficiency is pressing. In the church proper there are fewer demands for changes and improvement than in the school. However, even in the church there are times when certain practices and exactions should prove most beneficial.

In one of our most successful churches

the services invariably begin on time, and—equally important,—they close promptly. Workers are at the doors to greet worshipers as they enter, and others are ready to show them seats. The music is of the best that can be procured; the congregation is encouraged to sing, and families are requested to sit together. The entire service is always helpful and spiritual. The sexton, too, does his part well in seeing that the building is comfortable in winter and well ventilated in summer. Wide publicity is secured through the papers, bulletins, calendars, cards and sign boards. A director of religious education is proving a most helpful official in many of our churches.

The church should be careful to make the best possible provisions for the development of the school. Many of our buildings have been erected for congregational purposes, with almost no thought being given to the conveniences of the school, and for this reason the work is often carried on under most serious disadvantages. It is possible, however, to conform many church buildings to the needs of the school without impairing their usefulness for congregational worship. The real task of the school is to train the children in the nurture and admonition of the Lord. Leaders should not be satisfied with the numerical growth of the school: they should realize rather that their chief concern should be the spiritual attainments of those under their care.

There are several distinct objects which the school should have in view: To reach and hold the children; to instruct them in Biblical truths; to win them for Christ and his service; and to keep them in close touch with the work.

If promptness is important in the service of the church, it is no less so in the school. Late or absent officials and teachers have spoiled the efficiency of many a school and class, and wrecked many a life.

In the school special attention should be paid to music. It is quite as easy to teach the children to sing our best hymns as to sing poor ones, and it should be remembered that many children receive their only knowledge of hymns through the school. Children should be encouraged to memorize our best hymns. A choir of children will prove helpful, and an orchestra composed of school members will always be effective.

Efforts should be made to have every session of the school fruitful in spiritual results.

The school room should be made as bright and attractive as possible, and when practicable, changes in it should be made now and then. A young minister visiting the school of his youth stood on the platform and said:

"With the exception of your faces I see no difference in this room from what it was when I was a boy. The walls are a bit more dingy, the windows dirtier. The piano is in the same spot, and so is the desk of the secretary. You are still using the same old order of service and singing the same old hymns. So far as I am able to see, there has been no change in the material surroundings and equipment."

Children like to be in touch with life, and life should mean progress. A dead school holds no attractions. They should be taught to give. Every school should have a part in the support of a home or foreign missionary, or some other worthy object. The work of the school should be given the widest publicity possible; children should be taught to speak of it enthusiastically. In this way they themselves will be held in their classes, and others will be encouraged to come.

Special attention should be given to adult classes, for if the parents can be brought to attend the school sessions regularly there will be little trouble in securing the attendance of their children.

It also makes much for the efficiency of the school to have the minister sympathetically active in it. This means far more than would appear on the surface. It will doubtless be a surprise to many to learn that there are ministers who are indifferent to this most important phase of their work. Some do not attend the school; others, when present, do not get into loving touch with the little ones, and rarely have encouraging words for the workers. The wise shepherd pays special attention to the lambs of his flock.

The most careful attention should be given to plans for observing the special days of the school year. The annual picnic should be a time of unusual interest

into which all should enter with enthusiasm, and an effort should be made to have the entire church and school family brought together for a day of unalloyed out-of-door happiness.

School officials should see to it that the equipment of the school is adequate to its needs, and in this effort should adopt, if the way be hard, the fine motto of Congressman Upshaw of Georgia:

> Let nothing discourage you;
> Never give up!

There should be an attempt, however small, to introduce material improvement into every school. Some time ago a superintendent of a western school wrote rejoicing greatly that he had been able to secure railroad ties for seats in his school. Until then he had been compelled to use logs resting on boxes, and whenever a log slipped from a box, as it frequently did, an entire class would be sprawled out on the floor. This condition may have been fine sport for the fun-loving youngsters, but it was death to the discipline and efficiency of the school. So even the introduction of railroad ties, crude as they were, was a long step in the right direction.

School officials should keep in the closest touch with the publishing agencies of their respective denominations, and be quick to avail themselves of the equipment offered, such as maps, rolls, pictures, calendars, papers, blackboards, mottoes, etc. The agency's catalogue should prove suggestive. There should also be a teachers' library composed of books on various phases of school work, and a reference library, with a good Bible dictionary, for scholars. A piano or organ should be in every department. The utmost attention should be paid to sanitary conditions and to ventilation.

The following has been suggested as "The Ideal Plan" for a departmentally graded school:

An auditorium for public worship, for the assembling of adult classes, and for general Sunday school gatherings; a separate room for the cradle roll members and visiting mothers; a separate room containing space for assembly and classrooms for the beginners' department, with suitable chairs, pictures, etc.; a separate room containing space for the assembly and classrooms for the primary department; with similar provisions for the junior, intermediate, senior and young people's departments; and also for the adult classes and for teacher-training classes. There should also be a gymnasium and club room for recreational and social purposes.

That this is not altogether visionary is attested by the following selection from a letter written by a prominent Sunday school official:

"Last December I visited the Sunday school of a church in Toronto, Ohio, and that school met for its worship and its instruction in six distinct rooms. The beginners' department occupied a room that was virtually all windows on three sides, finished in white enamel. The worship was the worship of little children, and the instruction was a course in which would be unfolded to these children a knowledge of the power of God to love, protect and care for his creatures. The superintendent of the department and her assistant teachers were working toward definite ends. What was true of the beginners' department was also true of the primary, the junior, the intermediate, the young people's and the adult departments, for the school was completely departmentalized. In the past few years the school has progressed from the one-room, ungraded mass assembly which was called a school, to the highly departmentalized school in which courses of study are carefully worked out with the view of meeting the spiritual needs of the individual scholar as he passes through his various stages of development."

The publishing agencies of our several denominations desire to help the churches in their efforts so to serve the Sunday schools that they may bring the largest number of children and youth to a saving knowledge of the Master, mature them in their Christian experiences, and train them to live Christian lives in the church and the world. Their plans call for adequate physical equipment in each school, and they seek and suggest the best methods of departmental efficiency. They also encourage the effort to have a trained staff of teachers through the promotion of teacher-training classes.

The work of the Daily Vacation Bible School is constantly growing in favor, and its importance as a successful agency in

securing the memorizing of Bible verses by the children must not be overlooked. The school for Week-Day Religious Instruction is also well worthy of consideration and encouragement. Its importance will at once be seen from the fact that the Religious Education division of the Interchurch World Movement reported that 1,600,000 Jewish children in the United States are offered an average of 335 hours annually of religious education, the 8,000,000 Catholic children are offered 200 hours annually, while our Protestant children are offered an average of only 26 hours of religious education annually, and this, all too frequently, under conditions which make it impossible to retain much (if any) of it. Surely something should be done to relieve this distressing situation, so far as our Protestant children are concerned! For the most part our Sunday schools, as generally conducted, woefully fail to give a satisfactory course in religious training. This is largely due to the insufficient time devoted to the lessons, and also to the unskilled teacher and the lack of class discipline.

In some churches there is a church council of religious education. Such a body should be able to serve a most useful purpose by giving prayerful consideration to the conduct of the several church activities, and by discussing the many problems that are to be faced in church work, as, for instance: What is the state of family religion in our church, and how can it be encouraged? How can we secure better teaching in our school? How can we best induce our people to support by their presence the Sunday evening church service? How can we secure better missionary education in our church and school? How can we make the midweek prayer meeting more helpful? Other questions will readily suggest themselves. It is of supreme importance that the affairs of the church and school should receive the most serious consideration on the part of those who are responsible, officially or otherwise, for their direction. Unfortunately this is all too frequently not the case. When we deal with problems relating to the salvation of immortal souls and the upbuilding of Christian character we should give them our most prayerful attention. The children of the church should be considered its dearest and most responsible possession. A wise man said the other day: "See to it, ye upon whom the burden rests, that the children love their Sunday school and church above all other places, and be sure to make these hallowed spots so attractive that the devil himself will not be able to lure them away!"

SUNDAY SCHOOL PUBLICITY.

Richard K. Morton.

Publishing and distributing news of Sunday school work is an essential function of efficient Sunday school organization. It has to combat so many distracting business schemes that it must also inaugurate some means by which the pupils may be retained and kept interested, and by which the general public may be constantly informed as to its activities.

Newspaper copy is a very important method of securing effective publicity. Short, concise write-ups, news items, reports of meetings, entertainments and business transacted should be sent to reputable daily newspapers. Thereby the public gets firsthand, succinct details about the organization. Then there are the weekly publications. Longer write-ups of prominent teachers, pupils, or of unusual happenings, a detailed résumé of the week's events and progress, and interesting news stories should be sent every week. In addition to these there are the monthly magazines and periodicals by which Sunday school news is desired. All these publications reach a large reading public, and they may with profit be used as media for organization advertisement.

The publicity work should be done by a group of about five persons who are interested in journalistic work, or who enjoy preparing such news reports. For poster work and the like, a member of the Sunday school should be chosen to edit art publicity work.

Sunday school stationery is a powerful

advertisement. Upon the sheets of paper the seal of the school should be placed; below, listed on both sides, the names of the officers and members of committees should come. An attractive letterhead should complete the general good impression. This stationery should be continually in the hands of all officers and chairmen, and it should also be used by any pupil who wishes to correspond in the interests of the Sunday school. School stationery will be found a good investment and an effective means of publicity. It carries the message of the school through the mails into business offices and homes, and before the eyes of many people who would otherwise forget the organization.

Sunday school classes should be urged to write essays of criticism, of commendation, and of general feelings. This is a useful method of publicity within the group itself. The officers are informed of the feelings of the different pupils, and the pupils become more attracted to their classes.

Thrilling contests and numerous competitions can easily be worked out by an ingenious publicity committee.

Printed folders, issued monthly, demand a prominent position in the program of the publicity committee. The pledge or creed, aims, resources, policy, program, names of officers, past and anticipated events, may be items that should find a place in a school folder. Any organization which has the resources is urged to try this plan for publicity. Program and record cards might also be issued quarterly, containing lesson subjects, attendance, and other interesting data.

Reports of school officers should be read monthly, then the publicity committee should see that as much of them as possible is brought before the public. At least, they should be read before the assembled body and at business meetings.

Sunday school pins render publicity in a very quiet, subtle way. They should be worn by pupils whenever possible; especially should they be worn on Sunday, at social gatherings, and at picnics. Every group will find its pins a source of interest, inspiration, and loyalty.

Handbills and other circulars may periodically be printed by the publicity committee. They are cheap, and they may be easily distributed to members and to prospective pupils as well as to other interested parties.

Above all, the alert committee should always have items in the church calendars and bulletins. By this direct method Sunday school news is placed before churchgoers, both regular and transient. People are aware that the school is carrying on a great and worthy work. They like to detect interest, spirit and loyalty among the young people.

Often some church-spirited persons should address the members of the Sunday school, telling them of its great work and how much more could be done if more young people knew of it. These impromptu talks have their good effect upon the audience, and attendance records usually show a gratifying increase.

The publicity committee should see that attractive, apt, intimate letters are written at regular intervals to all members of the church school, and also to prospective pupils. These letters, if written tactfully, are tremendously effective. All sorts of marvelous reports come from groups which employ this method: it seems to be the one sure way of getting a hearing with a young person, and making him convinced of the worthiness of your proposition.

Various arrangements of postal cards are of use to the school publicity committee. Written or typewritten cards are often the handiest; however, for most usages one may have them printed and ready for instant use for advertising meetings, socials, or some item of important information. In this method interchurch coöperation is to be commended. Each church should help the other in its publicity by way of its calendar, members, and general encouragement. Invitation cards, cheaply printed by the committee, provide a novel reminder for meetings and other dates and times at which something of interest will take place.

Every church school member should be talking Sunday school to fellow members and to everybody else throughout the week. Such verbal publicity is often very satisfactory, and it is sure to result in a better attendance and a better spirit.

The publicity committee must be concerned with securing perfect friendship among the pupils, catering to their indi-

vidual preferences, and keeping them contentedly interested. It stands to reason that publicity cannot succeed unless the school in its entirety is worth it.

Posters are, in most Sunday schools, the most gratifying means of publicity. In almost every class one will find some pupils who are interested in drawing, sketching, or painting. Their talent may be used in preparing posters of colored themes for the committee. Then the committee may go further and have some large-letter posters printed. Whatever the form or whatever the theme, they are sure to catch the eye and command the attention, if placed in conspicuous places in church, store, and other vantage point.

An annual history of all the events, progress, and achievements of the past year may well be issued by the publicity committee. Getting news from the different classes during the year, it may compile an interesting bit of work.

Blotters, calling cards, bookmarks, and various forms of stickers occupy a position, although subordinate, upon the program of every wide-awake publicity group. By distributing these in public buildings, offices, homes and stores, a valuable means of publicity is used. They serve to remind one of the Sunday school organization which stands back of them.

Publicity should also extend to the unusual array of denominational papers. What an unsurpassable list of them there is! They are papers of high and lofty standing, yet they are courteous and kindly to publicity groups who are working for the Sunday school. No committee should ever forget this chance, as it is an excellent means of publicity.

EDITORIAL CORRESPONDENCE.

Dear Sir:

The Record is a much appreciated visitor in our home. We find its notes on the worldwide field of great encouragement.

Some months back you published an article on the great awakening in Czecho-Slovakia, written by Rev. Vaclav Losa. I was mightily impressed with the wonderful opportunity confronting the church in that land. It seems to me that here is the greatest missionary opportunity and challenge of the day. We American Christians ought to pour our money into Bohemia to help these fine people back to the Bible and to the faith of the noble martyr John Huss.

I think the article stated that $300 would support a Czech-Slovak evangelical preacher for one year. It gives me joy unspeakable to help hungry-hearted souls to know Jesus Christ. I have found him to be the One altogether lovely and the chief among ten thousand to my soul. I am going to ask you to be kind enough to forward the inclosed check for $500 to Dr. Losa for work in Czecho-Slovakia. It will a little more than take care of a preacher for a year.

This is my Christmas gift to the Saviour, and it affords me more pleasure than any gift I am making this year. May his blessing be upon it, so that many of these seeking souls may find him!

Sincerely yours,
A Christian Layman.

Dear Mr. Moody:

In the "Religious Thought and Activity" department of your October 1923 number is an article entitled "Autosuggestion" which is practically a review of a book called "Self-Healing by Autosuggestion," by A. Dolonne, in which the writer says that the author "leaves God out of account."

My object in writing is to draw your readers' attention to a book dealing with auto-suggestion which is free from that defect, and which, although I am by no means an expert on the subject, I believe has as much potential value in that sphere as any now in print.

I refer to "Faith and Health," by Rev. Charles Reynolds Brown, D. D., Dean of the Yale Divinity School.

This admirable book has recently been revised. It is published by Thos. Y. Crowell Co., New York, $2.

It may be interesting to your readers to know, it is certainly amusing, that Dr. Brown holds a diploma entitling him to practice Christian Science. His chapter on that subject in "Faith and Health" is a good cure for the blues.

Yours sincerely,
F. M. Olyphant.

Next Month.

Aspects of Christ's Ministry, by Rev. James Reid.

"Let This Mind Be in You," by Rev. John A. Hutton.

Realizing Religion, by Miss Adelaide Landon. (Concluded.)

Visiting the Specialist: A Study in Philippians 4, by Miss Sara C. Palmer.

Thoughts by the Way, by Rev. Christopher G. Hazard, D. D.

Ishmael and Isaac Today, by Pastor D. M. Panton.

And others.

OUR BOOK TABLE.

Ignatius Loyola: An Attempt at an Impartial Biography, by Henry Dwight Sedgwick. Macmillan Co., New York. 399 pages. $3.

The Society of Jesus, more generally known as the Jesuits, numbered some 16,500 members in 1912. Of these the order in the United States numbered 2300, and had six professional schools with 4363 students, 26 colleges, and numerous preparatory and high schools. The order has colleges, houses and missions wherever Roman Catholicism has extended. It is said that no similar religious society has ever existed with such a compact organization and such a large membership and such a marked record as the Society of Jesus has exhibited during the past four centuries.

How did it originate, and to what does it owe its record?

It may fairly be said to have originated in the thought and dominating influence of one man, Ignatius Loyola.

Hitherto there has been no adequate biography of Loyola in English, but the author of this book has availed himself of original sources of information and of the researches and writings of recent historians of the order to give an unbiassed story of this extraordinary man. The book, indeed, is more than a mere narrative. Prof. Sedgwick supplies the framework of contemporary history, interprets incidents when he deems it wise or necessary to do so, philosophizes and criticizes and expresses opinions in ways to let the reader share his mature judgment upon the story he is writing.

Iñigo Loyola was born in 1495, son of a Spanish provincial nobleman. He grew up under the standards and circumstances of a young gentleman of the period. It was the proudest period of Spanish history, and one of the great eras of European civilization. Politically, Spain was the greatest nation in Europe, and was filled with national pride and self-confidence. Her sailors had opened up new worlds of wealth and adventure. Religiously, she was the special champion of the cross. The Moors had already been driven off Spanish soil and pursued into Morocco. The Inquisition had been set up in 1478, and the Jews expelled from Spain in 1492.

Loyola's turning point occurred in 1521. While serving as an officer in the garrison of Pamplona when besieged by the French, his right leg was broken by a cannon ball. A slow convalescence gave him opportunity to read a few books, among them a life of Christ. "One night, as he lay awake, he beheld Our Lady with her Child in her arms. . . . . This vision called him to heavenly things and the salvation of his soul." It was a clean-cut conversion, with never a relapse.

The firstfruits of his conversion were plans for his new life. According to the medieval notions prevailing at the time there were two ways of mortal purification: a journey to Jerusalem, and penitential discipline. Loyola decided to take both ways, and to live like an ancient saint: and he did so.

It is a compelling story as one sees the intense earnestness of this youth, his mystical and emotional experiences, his entire devotion to God and death to worldly things, his untiring effort to win and help others. He wrote out "Spiritual Exercises," a careful exposition of practices which had enabled himself to overcome temptation and grow in grace, intended to rouse the souls of other seekers to repentance and effort by means of prayer, meditation, and consecration as a soldier of Christ.

His journey to Jerusalem in 1523-4 widened his horizon. In Italy he learnt of the Renaissance and the Reformation. The biographer thinks Loyola felt more repugnance against the spirit of the former than of the latter, as if he expected the Lutheran heresy to die out as the incidental consequences of disobedience, whereas the Renaissance was an insidious and dangerous enemy, an apostate spirit, opposed to that unquestioning spirit demanded by the church. And here the practical nature of Loyola appeared. He changed his course in life, and started on a 12-year road in education, beginning at a grammar school in Barcelona and ending at the University of Paris, in order to fit himself to be the leader of men who should devote themselves body and soul to combat the pagan

spirit of the Renaissance. But he did not change his fundamental purpose to serve God without ceasing.

The rottenness and abuses existing in the church at this period had given rise to several reform movements. Loyola began reform at the bottom, by an apostolic ministry among simple artizans and ignorant peasants, seeking to ennoble each individual soul. He made some disciples among fellow students, especially at Paris, where eventually a group of ten was organized who became the "First Fathers" of the Company of Jesus.

The preliminary stages, the opposition encountered, the character and services of these associates, are historic. It was in 1538 that Loyola went to Rome to secure a charter from the pope. The bull was granted in 1540. When Loyola died in 1556 there were a thousand soldiers in the order, "and their houses and colleges, like Roman camps, held fast against Protestant aggression in Europe, won back lost provinces, and were spreading the Roman Catholic faith far and wide in Asia and America." Implicit obedience to Rome was the expression of their devotion to God.

All through life Loyola enjoyed supernatural manifestations such as are familiar in medieval spiritual experience. He had a "passionate mystical side upturned to God, losing itself in visions beatific." He developed to an unusual degree talents for meditation and contemplation. Perhaps because of stern self-suppression and discipline, he never noticed the beauty of nature or the charm of human fellowship, nor even the richness of the churches nor the splendor of their ritual.

Withal he showed practical skill in all his plans. Whenever he was suspected or accused he went to the proper ecclesiastical authorities and asked for investigation. He manifested keen powers of discrimination in the spiritual direction of souls and in his leadership of men. Associates bear witness to his personal kindness, graciousness, consideration, humor, in contact with others.

Prof. Sedgwick clears Loyola and the early Jesuits of the charge of moral duplicity with which the society is now characteristically branded. He says he kept an eye open for traces of personal and official crookedness, without finding any but a few unimportant items which he sets before the reader to judge for himself.

Pierre Curie, and Autobiographical Notes, by Marie Curie. Macmillan Co., New York. 242 pages, illustrated. $2.25.

A human document of intense interest and value, telling the story of Mme. Curie and her husband.

Not that Pierre Curie's right to fame is that he was the husband of a famous woman, for he had earned distinction as a scientist many years before they met.

As a youth in his teens he was attracted to pure science, and delved into the problems of crystallization and magnetic properties. He had the faculty of seeing deep into mathematical problems and speculative possibilities. Mme. Curie was a student of similar depth and sincerity. Single and married, pursuing their researches in philosophic quiet and confidence, though hampered and delayed in results by lack of space and equipment, they offer heroic examples to students. Of course their great romance was the discovery and study of radium, the results of which they gave freely to the world without any patent or reservation, showing the nobility and unselfishness of true scientists.

M. Curie was born in Paris in 1859. He was instantly killed by a truck in Paris in 1906, when the nation was just waking up to his eminent ability and achievements. Mme. Curie has since tasted something of the world's homage and admiration, also of financial support in carrying forward her scientific researches.

Henry Ford, The Man and His Motives, by William L. Stidger. George H. Doran Co., New York. 207 pages. $2 net.

It is gradually dawning on Americans that Henry Ford is a great man: among the greatest living Americans, the greatest industrialist ever, as he is also thought to be the richest man ever.

Dr. Stidger, with a self-injection that may be excused in view of the good story he tells, sketches Mr. Ford from a number of viewpoints. To achieve this he was favored by Mr. Ford with interviews and with access to everything he wanted to see in the Ford works.

Always a man is greater than his work. We learn here that Mr. Ford, in spite of his huge and ever-expanding enterprizes involving untold millions, retains his simplicity of character and daily life. He believes in God and Jesus Christ, and thinks service for others is the best outlet and proof of his religion: that is, so using his talents and wealth as to provide honest, humane opportunity for men to work. He never gets excited, never raises his voice,

but thinks ten years ahead of even his ablest executives, and decides promptly and quietly when the moment arrives.

He has the prevision or intuition of really great men, such as Lincoln and D. L. Moody, to see to the heart of a question instanter. That explains his sensing of bedrock principles, and his acquisition of sources of supply of wood, coal, water power, and the soil, which, with transportation, make him industrially independent of money sharks and all else.

The book has 29 short chapters, each devoted to Mr. Ford and a different topic: his character, business methods and relations, his Americanism and attitude to prohibition, Mexico, etc. You can read the book in an hour or two, but you will never gain more practical ideas to think over in the same length of time.

• **My Forty Years in New York,** by Charles H. Parkhurst. Macmillan Co., New York. 256 pages, with frontispiece. $2.

Dr. Parkhurst became famous because of his leadership in the attack upon the corrupt Tammanyized police department of New York City in 1892-4. He tells about it in 40 pages, quoting parts of two special sermons that could not be more vigorous and plain-spoken.

His early and college days, followed by three years of teaching, are recalled in discursive, philosophical fashion; then comes his first pastorate at Lenox (Mass.) Congregational Church, a plunge suggested by Prof. Seelye of Amherst College as calculated to offset the desiccation due to his previous intellectual strain. "I had never studied theology, and have not done so since." The account of his experiences is mildly amusing. In 1880 he became pastor of Madison Square Presbyterian Church, New York, where he stayed until the church was dissolved into the present First Presbyterian Church in 1918.

The last 108 pages are "Reflections" upon other topics than those dealt with in the historical part of the book. They are varied in content, as implied by such titles, among others, as "Am I a Trinitarian?" "Undervaluation of the Old Testament," "Faith," "Mother and Child," "The Art of Longevity," "Our International Future."

In these reflections, as in his personal history, the author reveals an independent character, thinking his own way along, doing a full day's work, a successful leader toward ethical, if not noticeably spiritual, ends. Is the use of a small "c" in "Christian" throughout the book one of his idiosyncrasies?

Personal Efficiency.

Personal and Business Efficiency, by C. A. Henderson. George H. Doran Co., New York. 308 pages.

A work of practical value to the person who wants to get on in life, setting forth in systematic way the qualities that win. Chapters are given to the will, thought, control of emotions, originality, sound judgment, habit, and similar topics, and the bearing of each upon personal and business efficiency is shown.

Training for Power and Leadership, by Grenville Kleiser. George H. Doran Co., New York. 383 pages. $3 net.

Twenty-eight chapters disclose a sheaf of elements that contribute to power and leadership in personal character and in one's life work. Not only is there consideration of personality, ambition, will power, self-confidence and similar qualities, but also of speech, correspondence, enterprize, economy and other details that help to make or mar success.

More Efficient Churches.

Church Program for the Rural Community (A), by Kenyon L. Butterfield. George H. Doran Co., New York. 188 pages. $1.50 net.

The author, who is president of Massachusetts Agricultural College, noted that in all the welter of discussion and programs for reform in this semi-pagan country of ours little or no reference has been made to the problems of rural people. Half our population lives under rural conditions, with a higher proportion in most other nations. Farming is the largest single industry in the world. Hence the timeliness of a discussion of a Christian rural program, looking at the need of humanity and not primarily at the glory of the church.

Dr. Butterfield does indeed place the church at the center of a rural program, and he believes the life and teachings of Jesus are essential, but the whole range of individual and social welfare is surveyed in the book. Keen analysis of conditions is followed by constructive suggestions. One feels that the author has his feet on the ground, and that he has both the Christian spirit and the knowledge of rural life to be able to put up a constructive program.

Complete Guide to Church Building (A), by P. E. Burroughs. George H. Doran Co., New York. 218 pages, illustrated. $2.50 net.

Photos and diagrams do most of the talking in this book. It is practical rather than argumentative, and shows plans for auditorium, departmentalized Sunday school rooms, baptistry, organ, offices and social rooms, in churches and schools with attendance of 100 to 2000. One chapter is given to "Remodeling Church Buildings," another to very practical "Convenience Hints," while still another suggests useful types of "Seats, Tables and Cabinets."

Rev. P. E. Burroughs, D. D., spent nearly twenty years in various pastorates, and came to his present position of educational secretary, Sunday School Board, Southern Baptist Convention, in 1910. Charged with the responsibility for teacher training and Sunday school education, he became convinced that Sunday school betterment largely depended on the housing provided by the churches. Actuated by this conviction he led the Board to establish an Architectural Department, and has conducted this department in addition to his duties as educational secretary.

Frontier Spirit in American Christianity (The), by Peter G. Mode. Macmillan Co., New York. 196 pages. $1.75.

American religious history from a new angle, namely, from the influence of frontier life upon it, the religious phenomena that developed during the expansion of American civilization from the Alleghanies to the Pacific.

Obviously it promoted missionary spirit, circuit riding and camp meeting revivals, small colleges, the race for church building by the denominations, the great Bible and tract and missionary organizations, and other features. These are the subjects elucidated by Dr. Mode with the skill and clarity of a professor, making a book which the student of American history, both secular and religious, will find indispensable.

Larger Faith (The), by Charles R. Brown. Pilgrim Press, Boston. 193 pages. $1.60.

Dean Brown shows his irenical and human spirit by discussing the individualistic points of nine of the leading divisions of the church in this country as parts of "the larger faith" of the church universal. The divisons are, in alphabetical order, Baptist, Congregationalist, Disciple, Episcopal, Lutheran, Methodist, Presbyterian, Roman Catholic, and Unitarian. Thus, in the chapter on Roman Catholicism he magnifies its habits of worship and of obedience to authority, its promotion of the spirit of trust in the unseen, and the marvelous readiness of its faithful members for sacrifice. Unitarians are praised for their insistence upon a reasonable faith, for breadth of culture, for wise interest in philanthropic effort.

Of course Dean Brown points out the best in thought and practice in the different sects, and avoids mere controversial details. And he is right. If this book were heeded there would be less scrapping and more coöperation in the name and cause of Christ on the part of ignorant and self-willed persons.

The articles were first given as addresses in the United Church of New Haven, Conn. A striking feature of those services is noted in the Appendix,—the three hymns (which are listed,) sung at each service were selected from hymn writers belonging to the denomination under consideration at that service.

Town and Country Church in the United States (The), As Illustrated by Data from 179 Counties and by Intensive Studies of 25, by H. N. Morse and Edmund deS. Brunner. George H. Doran Co., New York. 179 pages.

Another and one of the most useful of those Town and Country surveys conducted under the auspices of the Committee on Social and Religious Surveys.

Wherever you open the book you strike it rich. Every chapter is a study in itself capable of large expansion: for instance, "Regional Characteristics," indicating in a few paragraphs the special characteristics of each (shall we say?) home mission field; "Some National Deductions"; "The General Status of the Church Enterprize"; "Church Growth and Decline," an eye-opener as to actual conditions; "Equipment and Finance"; "The Rural Church and Racial Groups," and so on.

A Chapter Summary is appended to each chapter, which states outstanding findings in sentences like these:

One-fifth only of the rural population goes to church;

Two-fifths of all rural churches are standing still or losing ground;

Seven out of every ten rural churches have only a fraction of a pastor apiece;

One-third of all rural ministers can live only by working at some other occupation;

One-fourth of all rural churches have no Sunday school;

One-fifth of all rural churches receive home mission aid;

Of these subsidized churches a large number are in active competition with other subsidized churches.

Better Music.

Better Music in Our Churches, by John Mann Walker. Methodist Book Concern, New York. 214 pages. $1.25.

Dr. Walker is superintendent of the Connersville (Ind.) District of the M. E. Church.

His aim in this book, which is the outcome of several music conferences conducted by him, is wholly practical: that is, its purpose is not so much to make a contribution to music as to the church, not to consider church music as art in which a few are trained, but as a means of stimulating the religious life of the masses.

With this helpful purpose in mind he has compiled the book with the aid of other experts. A rousing little Introduction by Bishop Thirkield sets the pace, with Wesley's "Directions for Congregational Singing" which we are printing on a previous

page. Chapters follow on the right uses of music, building, maintaining and using a choir, the organ, music in the Sunday school and in the small church, the music committee, promoting music in groups of churches, etc. In addition, 33 pages of "Notes from the Field" give letters from choir leaders who are doing things, while appendixes list "Some Good Books on Church Music" and "Anthems for the Beginning Choir."

The book senses a great need in church work, and meets that need fairly. Various shades of opinion and different practices are represented, but the definiteness of purpose keeps the book sane and steady. We wish it might be taken seriously by pastors and music directors, especially pastors, who really should control the church music.

Church Music: What A Minister Should Know about It, by Edmund S. Lorenz. Fleming H. Revell Co., New York. 466 pages, illustrated. $3.50 net.

Out of a long ministerial and musical career as composer, editor and publisher, Dr. Lorenz aims to tell what a minister should know about church music in order to meet his responsibility in regard to this large factor in church life and work.

By way of introduction he explains the governing conception of church music,—efficiency or practicality in securing spiritual results among all classes. That is why a minister should study the music.

Part I discusses the philosophy of musical sounds, Part II the psychology of music. This is rather good reading, touching upon aspects of music that are not yet clearly assessed. What is the mental character of music? How much of the sensory nervous system does it affect? Is there inherent emotionality in the effect of music? How about the correspondence between musical and emotional nervous impressions? Dr. Lorenz says that music has no inherent moral character, it can be used for antagonistic purposes, and produces no moral effect in musical people. A corollary from this is that music cannot replace religious exercises, but gets religious value through subject and association. "How Church Music Assists" summarizes all this in definite relation to worship.

Part III takes up the history of church music from its origin, through pre-Christian, medieval and Reformation periods, down to the gospel song and cantata of today. Dr. Lorenz thinks the gospel song has run its course of development.

Part IV is on the pipe organ, both practical and historical.

The whole book is cast into the form of a textbook for use in seminary classes. We offer no criticism from a technical musical standpoint, but warmly commend the volume as a thorough, balanced survey by one whose all-round experience makes him perhaps the most competent person in America for the task he has undertaken.

Manual of English Church Music (A), edited by George Gardner and Sydney H. Nicholson. Macmillan Co., New York. 232 pages. $4.

A compilation of over 40 articles by different persons, running from a few lines to ten or a dozen pages. The viewpoint is wholly Church of England, except for articles on music in the Protestant Episcopal church in America and in non-conformist churches. Also, the attitude is usually high-church, for "ceremonial, worship and music are interrelated."

Coming to the contents we find historical matter mixed with descriptive. While Episcopal clergy and organists will benefit most by the book, it contains lots of suggestions and information valuable to all musicians.

The Preface states that many of the ideals in regard to church music across the water are changing. May we suspect that this book is one phase of Anglo-Catholic effort to revamp church practice and ritual?

Religious Pageantry.

Crusade of the Children (The), by Elisabeth Woodbridge. Century Co., New York. 95 pages, illustrated. $1.50.

This play in five acts and with a large caste, mostly children, is based on the Children's Crusade, led by a young shepherd, Stephen of France, in the early 13th century, "and its central idea, developed from the suggestion of this crusade, is that pure love of good—childlike, simple, passionately trusting love,—shall save the world; that never shall force or hate accomplish anything but the breeding of more force and hate."

There are a number of exquisite illustrations from photos taken at Camp Arden, under the leadership of Katherine Jewell Everts.

Guide to Religious Pageantry (A), by Mason Crum. Macmillan Co., New York. 134 pages. $1.25.

The author is professor of Religious Education in Columbia (S. Car.) College. He means this book to be a primer or introduction to be used by religious workers who want to take up pageantry. The uses and history of religious dramatics are briefly stated, then the social and cultural values of community and rural dramas are described. Next come chapters on producing religious pageants, and on costuming. A lengthy Descriptive List of Plays and Pageants compiled from all sources is the climax of the book. These are selected not from the standard of art alone, for the church is primarily interested in religion.

How to Produce Plays and Pageants: A Guide to Their Preparation and Production for Church and Community, by

Mary M. Russell. George H. Doran Co., New York. 219 pages, illustrated. $1.50 net.

Theory and practice are combined in this book, which is about the most complete volume on pageantry we have seen. Out of careful study and large experience the author covers the history and values of dramatics, both for church and community; discusses everything from the selection of a play to its performance, giving hints on committee work, publicity, and other necessary details; and prints a number of plays in the course of the different chapters to illustrate what she advises.

Mention must be made of the 14 pictures, which are striking and suggestive in their depiction of costumes, postures, groupings, and individual characters.

More Efficient Teaching and Preaching.

Child Types, by Frances W. Danielson. Pilgrim Press, Boston. 129 pages, illustrated. $1.

Thirteen types of children are studied, analyzed, helped to overcome their particular weakness, shortcoming or overplus. The shy child, the imaginative child, the intense child, the child with a temper,—so they come before the reader, good and bad, mostly bad and needing tactful handling on the part of parent and teacher.

"The Changing Child" covers something of the same ground in the abstract. "Through Fear to Confidence," "Through Petulance to Poise," "Through Activity to Helpfulness," are titles of some of the nine chapters.

In every case Miss Danielson deals with actualities, and her suggestions are based on long experience.

Church and Sunday School Handicraft for Boys: Skill through Service, by A. Neely Hall. George H. Doran Co., New York. 276 pages, with nearly 400 photos and drawings. $2 net.

The author has written a number of books on handicraft for boys and girls. This one applies his instruction to the making of pieces of equipment that can be used in church and Sunday school. Two ends are thus served: teaching the boys skill, and training them in practical ways of serving the church.

Boys are shown how to build equipment like a sand table, filing cases and cabinets, scrapbooks, furniture like screens and hat racks, banners, mite boxes, bulletin boards, picture frames, blackboards and easels, and so on. Also, articles for the kindergarten, the vacation Bible school, the church bazaar. A chapter explains about printing for church and Sunday school. Every necessary detail is given, with speaking drawings and illustrations.

Minister and His Parish (The), by Henry Wilder Foote. Macmillan Co., New York. 179 pages. $1.75.

Mr. Foote is a professor in the Harvard Divinity School. This book is in large part based on lectures delivered in the class room. The problems of the minister and the church are thoroughly outlined. Every conceivable aspect of the church life is touched on: the call of the minister, his rights and duties, the legal organization of the parish, the parish records, the building, church finance, minister's salary, music, advertising, ministerial ethics, and the liberty of the pulpit.

It is a wonderfully complete, common sense discussion, written for the layman to give him an inside view of parish problems as well as for ministers. If the officials of any church should purchase this book and pass it around among the office holders it would do much to correct misunderstandings, and at the same time would enable them to enter more intelligently into the whole work of the parish. The trouble in many churches is that the minister comes after years of study and experience only to find that the church he serves is in a hopeless rut and unwilling to change its methods. Suggestions on his part are often turned down by the sheer ignorance of some obstinate brother who would run the church financially and otherwise in a way that would have ruined his own business years ago. A book like this placed in his hands might be a godsend to his minister. —S. C. H.

Parent Training in the Church School, by Florence E. Norton. Westminster Press, Philadelphia. 96 pages. 60 cents.

The author's apology is that the church has provided for efficient pastors, teachers, choristers, leaders of all kinds, but has neglected to emphasize the job of the Christian parent and to show how its responsibilities can be efficiently met.

Chapters tell how parents can be reached and helped through the cradle roll, the Sunday school, and the Parent-Teacher Association. Then some 60 pages are given to 20 programs for mothers' meetings, covering the religious and psychological and practical problems that mothers meet in the expanding lives of boys and girls. Other books that deal with phases of the subject are listed in loco.

Personal Evangelism: Studies in Individual Effort to Lead Souls into Right Relations to Christ, by Ernest O. Sellers. George H. Doran Co., New York. 291 pages. $1.50 net.

Mr. Sellers has had a useful career, with experience in many varieties of Christian work, and always in contact with people with the gospel message. Just now he is director of Music and teacher of Personal

Evangelism in the Baptist Bible Institute of New Orleans.

This book gives the substance of his lecture course. It follows the usual lines, first explaining the objective, then meeting difficulties and handling individual cases such as one meets in actual life. Mr. Sellers has of course added the cream of other writers and workers to his own.

Seeing Straight in the Sunday School: The Observations of Uncle Hezekiah, by George Ezra Huntley. Pilgrim Press, Boston. 134 pages. $1.25.

No preface or other explanation than the publisher's advertisements on the book jacket detains the reader. From the printed testimonials we learn how highly the author and his matter are regarded by Sunday school experts.

The reading matter is in rustic dialect. The 13 chapter titles are phrased in untechnical terms, with an explanatory title in brackets, thus: "The Imp from Sawdust Alley" (Observations on the Unruly Boy). Practical advice by a shrewd observer is thus conveyed in homely dress for the benefit of teacher and superintendent.

Study of Adult Life (A), by Theodore G. Soares. Pilgrim Press, Boston. 114 pages. 60 cents.

Study of the Junior Child (A), by Mary Theodore Whitley. Westminster Press, Philadelphia. 155 pages. 60 cents.

Two new additions to the series of Standard Course in Teacher Training textbooks, embodying the latest psychological and pedagogical ideas, but expressed in simple language. Parents and pastors will benefit by these textbooks as well as teachers.

Teaching Pastor (The), by William C. Bitting. Judson Press, Philadelphia. 150 pages. $1.50 net.

Six lectures delivered at Crozer Theological Seminary last year.

A most useful book, for it has a good subject, and it attacks it in a highly practical way. The book is its own best advertisement, the best proof that the author is thoroughly posted on his theme.

Every lecture is based upon the historical method of Bible study and here and there certain questionable aspects or results reached in that method come to the surface: not enough, however, to vitiate the superlative value of the lectures to pastors, and indeed to all who engage in a teaching ministry. And theory is backed by the author's own successful ministry.

The need and opportunity for a teaching ministry are first demonstrated, with cautions looking to a trusted, constructive achievement. The effects upon the pastor's own life in the way of Bible study, culture, enthusiasm and devotion, and upon his preaching, are next assessed. Then his intellectual standing in the community is shown, with influence over educated and uneducated alike. Of course the power of a teaching pastor over the young and their religious education is an important factor to consider, while his relation to the problem of Christian unity is ingeniously laid out, since nearly every sect appeals to the Bible and separates on variations of interpretation. "Some Spiritual Values of His Ministry" caps the survey, including personal social values, a larger appreciation of the Bible and knowledge of God.

The present emphasis on religious education, added to the almost complete lack of teaching and expository ability on the part of the ministry of all churches, gives increased value to such a lucid and balanced advocacy as this is.

Christian Stewardship.

Christian and His Money Problem (The), by Bert Wilson. George H. Doran Co., New York. 236 pages. $1.50 net.

Beginning with generalities, this book soon reaches the problem of the Christian and New Testament teaching on stewardship. The conclusion is that the principle of tithing is the principle of liberality, that Jesus never revised anything downward, so Christian obligation is greater than Jewish.

Follow various ramifications of this conclusion as applied to administration of the Lord's share, the sin of covetousness, the stewardship of time and service, etc., the relation to wife and children, the believer's will, and his financial relations to his church.

Biblical teaching is used as far as it goes, and there is a massing of figures and anecdotes to establish the author's arguments.

Life as a Stewardship: Five Bible Studies of Man's Relation to Things, by Guy L. Morrill. Presbyterian Board of Publication, Philadelphia. 111 pages. 25 cents.

Another book that endeavors to promote the stewardship habit as the hope of the church in material things. The style is brief and to the point. Several pictures show the success of tithing, and a few graphs exhibit facts and possibilities at a glance.

The book might serve well as a class textbook, or as the basis for several addresses.

More Efficient Sermons.

Amazing Grace: Messages on the Grace of God as Manifested in the Soul's Salvation and Enrichment, by George Whitefield Ridout. Fleming H. Revell Co., New York. 146 pages. $1.25 net.

Thirteen whole-souled gospel sermons, covering aspects of salvation from con-

version to holiness, full of gripping anecdotes and quotations.

At Home in the Bible, by T. H. Darlow. George H. Doran Co., New York. 327 pages. $2 net.

This volume takes its title from the first of the brief chapters which make up the book. In a way it is a misnomer, as it is not so much a book about the Bible as a series of articles and meditations from various and varying texts. These are exceedingly suggestive, and the work is well done by a master workman.—H. P.

Chalk Talks with Boys and Girls, by Ella N. Wood. Fleming H. Revell Co., New York. 150 pages, illustrated. $1.25 net.

The book is in three parts. Part I contains suggestions to teachers derived from an experience of over 35 years of chalk-talking

to S. S. classes, Part II contains actual chalk talks on Biblical subjects, while Part III is made up of odds and ends, all useful.

Mrs. Wood is not only a live and capable teacher, but she can say it in print equally well.

Children's Nature Story-Sermons, by Hugh T. Kerr. Fleming H. Revell Co., New York. 187 pages. $1.25 net.

In this latest book of his children's sermons Dr. Kerr finds themes in nature texts and expressions in the Bible, for each of the 52 addresses starts with a Bible reference. Personal experience and wide reading furnish the anecdotal matter used by way of illustration.

Colony of Heaven (A), and Other Sermons, by J. C. Carlile. George H. Doran Co., New York. 182 pages. $1.75 net.

Dr. Carlile hails from Folkestone, England, where he has ministered to a Baptist church for over 25 years. For two years recently he was president of the Baptist Union of Great Britain and Ireland. He speaks, then, out of large pastoral and general experience, and his addresses exhibit careful thought and broad culture.

In a lengthy Foreword he says: "Dr. Maclaren once remarked to me that the surest way to get a congregation was to preach Christ in his fulness as the answer to every human need." He also quotes Lloyd George: "This might be a golden age for evangelists with a message." These quotations afford a clue to the 21 addresses, all regular sermons except anniversary addresses on John Bunyan and the Huguenots, and a presidential address.

Every-Day Religion, by Edward S. Woods. Macmillan Co., New York. 253 pages.

The author is a Church of England rector at Cambridge, keen in his grasp of current thought and problems at large and among students. Footnotes show that he reads widely, but he believes that the only possible solution of all our difficulties, as a society and as individuals, is to be found in Jesus Christ. He applies this solution to everyday living with its problems of work and recreation, money and sex, health and beauty, thought, etc.

Five-Minute Sermons in Stories for Young People, by Henry T. Sell. Fleming H. Revell Co., New York. 159 pages. $1.25 net.

In the Foreword of this volume of children's stories the author tells us that he has followed the Master's method of telling brief stories to drive home a needed lesson. He has used the Master's method, but there are no such stories here as "The Good Samaritan" or "The Prodigal Son." The author persists in using words that are not appropriate in talks for children, such as "temperament." On almost every page this inability to talk in Saxon instead of Latin is to be noted. No doubt the author's personality helped a lot in delivering these sermons. From that point of view, every author should be his own reviewer.—H. P.

Gospel of Fellowship (The), by Charles D. Williams. Fleming H. Revell Co., New York. 213 pages, with frontispiece. $1.50 net.

Bishop Williams, of the Protestant Episcopal diocese of Michigan, had marked individuality of thought and activity. He was a recognized prophet of social righteousness and an ecclesiastic of broad sympathies. This book, containing his Cole Lectures for 1923 delivered before Vanderbilt University, contains his latest messages before his lamented death.

He got the cue for these lectures from the Lambeth Appeal and its suggestion of fellowship as a cure for a harassed world and church. He applies the cure to race and national problems, to industry and churches, and ends with a chapter on "the fellowship of the mystery," the communion of saints.

Great Refusal (The), and Other Evangelistic Sermons, by Newell Dwight Hillis. Fleming H. Revell Co., New York. 211 pages. $1.50 net.

Dr. Hillis is a living encyclopedia, and when

he preaches he gives forth large and varied wealth of thought and information. The 14 chapters in this book are textual sermons, steeped in Christian sentiment and teaching, and intended, as Dr. Hillis says, to win immediate decision and to induce "some noble youth to swear instant fidelity to the convictions of the Christian religion, for God's sake and for man's."

How to be Saved, and How to be Lost: The Way of Salvation and the Way of Condemnation Made as Plain as Day, by R. A. Torrey. Fleming H. Revell Co., New York. 218 pages. $1.50 net.

Dr. Torrey believes that many are not saved and do not know how to be saved. Here are 13 sermons, all on New Testament texts, that use Scripture and illustration with the one aim in view.

Light That Grows (The): Sermons to College Students, by J. M. Dawson. George H. Doran Co., New York. 149 pages. $1.25 net.

A laudatory Introduction by President Brooks of Baylor University, who has known Dr. Dawson as his student and his pastor, whets one's interest in the sermons that follow, 16 of them, running to seven or eight pages each.

These are clean-cut in form and expression, evangelical in teaching, broad in vision, Scriptural in content, and lightened by fresh illustrations and experiences.

The author is pastor of the First Baptist Church of Waco, Texas. The first sermon, "Out of the Darkness of Doubt," is entitled a spiritual autobiography.

More Sermons on Biblical Characters, by C. G. Chappell. George H. Doran Co., New York. 200 pages. $1.50 net.

Sixteen more sermons by the pastor of Mt. Vernon Place M. E. Church, South, Washington, D. C., covering some 14 characters, more or less prominent in Scripture.

Pulpit and the Children (The), by Robert Hill. Pilgrim Press, Boston. 158 pages. $1.25.

Hidden Word (The), by Archibald King. Pilgrim Press, Boston. 151 pages. $1.25.

Here are two books of stories suitable to tell to children in the morning talk of Sunday services. Both of them are by Britishers, or more particularly, Scotchmen.

The Rev. Robert Hill's book is the better of the two, for it has more illustrations and more humanity, if we may use that word as applied to children. It comes closer and stays longer.

Mr. King's book is a good one too, but it has little touches of the schoolmaster, which perhaps is inevitable. It is far richer in quotations, and its literary value is higher.

Both volumes found their stories on Scripture texts. Both are of higher grade than most books of similar character. In such books we generally think ourselves fortunate if we can find one or at most two stories that we can use ourselves, but the busy pastor can find at least a half dozen stories in each of these volumes which would furnish hints for his talks to little people.—H. P.

Quest for Souls (A), by George W. Truett. George H. Doran Co., New York. 379 pages. $1.50 net.

A series of sermons preached at revival meetings at Fort Worth, Texas, reported stenographically, and compiled and edited by J. B. Cranfill. Preliminary remarks, closing prayers, and other details not usually committed to print will help the reader, be he one studying Dr. Truett's style and matter or one seeking God.

Sheer Folly of Preaching (The), by Alexander McColl. George H. Doran Co., New York. 217 pages. $1.50 net.

The title is derived from Moffatt's translation of 1 Corinthians 1. 21, but it is only in a special sense that preaching like Dr. McColl's preaching can be called sheer folly. The 19 sermons display unusual vigor and variety of thought and diction, and they are always occupied with central themes of spiritual and practical application.

Talks to High School Boys, by John M. Holmes. Macmillan Co., New York. 162 pages. $1.50.

Thirty-two short addresses, two to eight pages long, given in substance at high school chapel services, campfires, and similar gatherings. They are carefully worked out, with stories of human interest, arguments and teachings plainly and appositely put to arrest the attention and stimulate thinking on the part of young people. The subjects are sometimes Scriptural or theological, but mostly are moral and character-building topics stated in catchy terms.

The author hails from Greenville, S. Car.

What Are You Worth? Queries in Personality, by Charles L. Goodell. George H. Doran Co., New York. 141 pages. $1.25 net.

Eight addresses preached before various types of audiences, with topics like "What Is Your Name?" "Where Do You Live?" "What Do You Read?" The style is breezy, the matter mostly anecdotal, with moral and Biblical lessons.

What Men Need Most, and Other Sermons, by Daniel A. Poling. George H. Doran Co., New York. 232 pages. $1.60 net.

The title sermon is on John 12. 21, "Sir, we would see Jesus." There are 31 sermons in all, of which the last eight are two-page "sermon stories" attached to texts. They

reveal something of the power of a man who has just been called to one of New York's leading pulpits.

Wonderful Bible Conversions, by Louis Albert Banks. Fleming H. Revell Co., New York. 188 pages. $1.50 net.

Fourteen conversions in the ministry of our Lord and the apostles retold and elaborated into impressive evangelistic appeals. Indeed, Dr. Banks shows his intentness by relating in the Introduction a modern case of conversion and urging his reader to get right with God.

Various Themes.

Backbone: The Development of Character, by Samuel S. Drury. Macmillan Co., New York. 216 pages. $1.50.

Backbone is made of animal and mineral substances. Both are essential to healthy bone. Without either the backbone is useless.

This is the figure implied by the title. Moral backbone—character—is made of creed and conduct. Both are essential to healthy, useful character.

In twenty chapters Dr. Drury addresses young people upon the formation and growth of character. For character is a growing thing. It is the essential thing in the moral structure. It is fed and fostered by what we believe and what we do.

Dr. Drury is headmaster of St. Paul's School, and knows and sympathizes with young people.

Deacon at Work (The), by Frederick A. Agar. Judson Press, Philadelphia. 116 pages. $1 net.

Dr. Agar is secretary of Stewardship and Church Efficiency in the Northern Baptist Convention. He draws attention here to an office that existed in the New Testament churches, and while his book applies specially perhaps to Baptist deacons, there is suggestion that applies equally truly to corresponding lay officials in other denominations.

We rather think that not one in a hundred deacons knows what he is undertaking when he assumes the office. Dr. Agar assigns to deacons a large share in the care of the church as a unit and in its members. They ought to be working (not ornamental) officials, right hand men for the pastor, and able to carry on the church in the absence of a pastor.

It would be a grand thing for the churches if the deacons measured up to the Scriptural and practical standards that Dr. Agar sets up.

Humanizing of Knowledge (The), by James Harvey Robinson. George H. Doran Co., New York. 117 pages. $1.50 net.

How and what to know is one of the difficult yet pressing problems of this modern age. To what shall intelligence be directed? Shall culture be the monopoly of the few, or all become in some degree learned?

In this brilliant little book the learned Prof. Robinson, formerly of Columbia and now of the New School for Social Research, shows how we have fallen into the pitfalls of specialization, so that science is in danger of losing touch with the ordinary man and woman. On the other hand, the average person of moderate intelligence often mistakes the aim and attitude of "science." Dr. Robinson, author of "The Mind in the Making," speaks with real authority as a historian, if not as a psychologist, and is one of the originators of the new history, which seeks to relegate mere battles into a subordinate place, and to give most attention to the thought-movements and cultural developments of the ages.

He combats the view that science, with all its vagaries and extreme pursuits of interests far from any known needs, must remain dehumanized and detached from the lives and loves of men. It is pointed out that in reaction from the "older genial man-centered and earth-centered conceptions of nature" prevailing in the Middle Ages, science assumed an attitude of indifference to any theology, or even philosophy,—in other words, became dehumanized,—yet in so doing (really, in spite of so being,) has yielded an immense amount of fruit. The problem now is how human knowledge may be "so ordered and presented in school and college as to produce permanent effects and an attitude of mind appropriate to our time and its perplexities," and how it is to be "popularized and spread abroad among adults who have become dissatisfied with what they know, and are eager to learn more." There should be, Prof. Robinson thinks, a new class of writers and teachers who "should be re-asserters, selecters, combiners and illuminators."

This is well, but the lack of the book is its failure to go further and demand the service of the prophet as the interpreter from a spiritual standpoint of all these collected knowledges, biological, economic, and psychological. The Workers' Education Bureau of America, for promoting adult education, will accomplish little in rendering men a bit more scrappily wise as to odds and ends of science unless it puts alongside of knowledge the wisdom whose price is above rubies and rubrics. The humanizing of knowledge can mean only one thing,—its spiritualization. Unless we can have that our arts and inventions will prove to be not a worth but a weariness.—C. A. S. D.

Life of the Ancient East (The), by James Baikie. Macmillan Co., New York. 463 pages, illustrated. $4.

Mr. Baikie has repeated in regard to excavations in the Near East the success he achieved in his "Bible Story." Since the middle of last century new worlds have been added to our knowledge, civilizations that rose and fell three, four, six thousand years before Christ. Mr. Baikie reconstructs their stories into intelligible wholes, and in such entertaining style that any one can read with fascination.

The places he visits and vivifies are Egypt, Babylonia, Nineveh, Troy, Mycenae in Greece, Crete, and Gezer in Palestine. He indicates the significance of each in the history of civilization, narrates the the story of their discovery and excavation, reconstructs the life and religion and art of kings and peoples as deduced from pyramid and potsherd, deduces the rise and wane of cities and kingdoms that were. Every page is of interest, and here and there is some story of intense thrill. The chapter "Tutankhamen in All His Glory" relates the history of that Pharaoh in a way to make the reader master of the splendid discoveries now under way.

In decades gone by excavators sought for big finds. Nowadays the humblest relics are valued for the light they throw on ancient life: it is said that we are as well informed in regard to life in Egypt and Babylonia in the time of Abraham as we are in regard to life in Britain or France in the Middle Ages.

Over 30 photos are reproduced, and add vividness to the wonderful story.

My Lord and I, and Other Poems, Selected from the Writings of L. Shorey. Foreword by Rev. G. Campbell Morgan. Morgan & Scott, London. 192 pages. 3/6 net.

A large collection of religious poems, topically arranged. Thus, there are 16 pieces on God in various aspects, over a hundred on Jesus Christ, and several each on the Bible, Sunday, for children, etc.

The versification is true, and the collection offers a choice lot of devotional material.

Not Wanted, by Jesse Lynch Williams. Charles Scribner's Sons, New York. 83 pages. 75 cents.

Junior was not wanted by his father because it meant his mother could no longer be his companion away from home, and he was one of those engineers who do big things in new territories. After she died Junior was left with Aunt Mary during his father's prolonged absences.

The clever plot revolves about the psychological situations when both father and son are too awkward and reserved to write or tell each other their love and confidences. How it worked out as the lad grew up, and how it ended happily, is the story.

A good many fathers and sons will see themselves in the book.

One Man's Religion, by Robert Quillen. Macmillan Co., New York. 75 pages.

A straightforward statement by a journalist of his religious faith, written with a spice that makes it delightful reading. Many of the questions that are consuming public attention are touched on. Mr. Quillen is a believer heart and soul. He is not a theologian. This is not the argument of an ecclesiastical lawyer. It is rather the verdict of a Christian layman, who as a member of the jury has listened carefully to all that has been said and is rendering his verdict. His chapters on miracles, prayer, and preachers are particularly fine. Perhaps one paragraph will suffice. In the chapter on miracles he says:

"Is the power of God more easily comprehended if we say that man was millions of years in the making, and was not formed of dust between the rising and setting of the sun? The wonder is not that God could form man, but that he could create the germ of life. What absurdity is this, that we will believe in miracles if they are performed in one way, but will not believe if they are performed in another? To express a want of faith in miracles is to confess a want of vision. Each detail in the universe is a miracle, despised because it is so frequently seen. Each hour of life is a miracle. The ability to think is miraculous. These who scoff at the miraculous are themselves miracles, and their own existence is no more easily comprehended than the peculiar works of God that men call supernatural."—S. C. H.

Pennsylvania Germans (The): A Sketch of Their History and Life, of the Mennonites, and of Sidelights from the Rosenberger Family, by Jesse Leonard Rosenberger. University of Chicago Press, Chicago. 173 pages, illustrated. $1.50.

Interesting data of the immigration and pioneer experiences and later life of the Pennsylvania Germans, their religion and education, proverbs and superstitions. In some sections large numbers still maintain the old customs and dress.

A number of fine photos exhibit buildings running back to the early 18th century, and other scenes, as well as typical persons.

The book should have a place on the American history shelf.

Sermons on the International S. S. Lessons by the Monday Club. Pilgrim Press, Boston. 334 pages.

Thirty-three Congregational ministers are contributors to this 49th volume of Monday Club Sermons. The sermons have plenty of variety of treatment and content, and embody a plan quite different from the other lesson helps.

Twelve Tests of Character, by Harry Emerson Fosdick. Association Press, New York. 213 pages. $1.50.

Essays on practical religion and right living, first printed in the "Ladies' Home Journal" and written in a style to suit that constituency. Chapter titles such as "First Things First," "A High Opinion of Oneself," "Minding One's Own Business," "Magnanimity," indicate the personal and social virtues exalted.

Dr. Fosdick must read widely to get so large a supply of unhackneyed anecdotes and quotations. There is never a bit of padding, nor a word without point.

How To Read the Bible, by Richard G. Moulton. Macmillan Co., New York. 133 pages. 80 cents.

The 25th and final volume of "The Modern Reader's Bible."

Dr. Moulton has put the Christian world under obligation to him for carrying through the idea of giving the English Bible text in correct literary form. Unquestionably the best thing any one, ignorant or learned, can do is to read the Bible, but his reading can be marred or helped by the way it is printed.

This volume gives 60 pages to a chapter on "The Whole Bible at a Single View." This is another of Dr. Moulton's useful hobbies: the grasp of perspective, which in turn helps toward proper understanding. A detailed scheme of reading the Bible as a whole, or in its grand divisions, is another feature in this book.

American Standard Bible, with References. Thomas Nelson & Sons, New York. Genuine morocco flexible covers, leather lined to edge, round corners, red under gold edges. $9.

The vitality of the Bible is proved by the multiplicity of the editions in which it is served up to readers. Publishers take no risks that are not justified by the market. The countless editions in which the Bible may be bought are sure evidence that people want it.

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Let us not forget that the Bible makes the best kind of gift, especially on occasions like birthdays and weddings! And let us not be afraid to spend money in the purchase of a good edition that will last!

ALSO RECEIVED.

Selected Portions from the Word of God. Bible House of Los Angeles, Cal. 64 pages. 25 cents.

This pamphlet is all Scripture, verbatim from the Authorized Version, with chapter and verse given. It is topical, with evangelical intent. Thus, ten pages are given to Old Testament excerpts, "The Creation," "The Garden of Eden," "Prophecies concerning Christ our Substitute," and so on; 35 pages to the life of Christ; four pages to Acts; the rest to doctrinal selections from the epistles and Revelation. There are a few pictures, and the text is underscored.

Over two million copies of this book, which now appears in English for the first time, have been published and distributed in Spanish, Portuguese, Italian and Chinese.

Ignatius Loyola. (Page 129.)

BOOKS RECEIVED.

Birth and Growth of Religion (The), by George Foot Moore. Charles Scribner's Sons, New York. 178 pages. $1.50.

Book of Psalms (The), by W. M. Furneaux. George H. Doran Co., New York. 272 pages. $2 net.

Character of Paul (The), by Charles E. Jefferson. Macmillan Co., New York. 381 pages. $2.25.

Church and the Sacraments (The), by W. M. Clow. Pilgrim Press, Boston. 255 pages.

Church at Prayer (The), by Percy Dearmer. Pilgrim Press, Boston. 256 pages.

Cyclopedia of Sermon Outlines, by Aquila Webb. George H. Doran Co., New York. 336 pages. $3 net.

Condensed sermons, usually not more than a page or two long, giving text, divisions, and comment. The outlines are arranged in the consecutive order of the texts. The type is small and the matter solid, so the purchaser gets a lot for his money.

The preachers whose sermons are used are named.

Fourth "R" (The), by Homer S. Bodley. Fleming H. Revell Co., New York. 271 pages. $1.75 net.

Ideals of the Early Church, by W. M. Grant. Pilgrim Press, Boston. 192 pages.

Imperialistic Religion and the Religion of Democracy, by William Adams Brown. Charles Scribner's Sons, New York. 223 pages. $2.25.

Kingdom of God (The), by Francis Asa Wight. Fleming H. Revell Co., New York. 256 pages. $1.50 net.

Missionary Pioneer in the Far East (A), edited by Robert E. Speer. Fleming H. Revell Co., New York. 224 pages. $1.50 net.

Nineteenth Century Evolution and After, by Marshall Dawson. Macmillan Co., New York. 145 pages. $1.50.

Orthodox Christianity versus Modernism, by William Jennings Bryan. Fleming H. Revell Co., New York. 48 pages. 35 cents.

A calm, considered statement of conservative views in relation to the current strife, by a man whose character and ability command respect.

Our Physical Heritage in Christ, by Kenneth MacKenzie. Fleming H. Revell Co., New York. 222 pages. $1.50 net.

Presbyterian Handbook, 1924, containing facts respecting the creed, history and work of the Presbyterian Church in the U. S. A., together with additional useful information of current value, edited by Henry Barraclough. Office of the General Assembly, Witherspoon Building, Philadelphia. 112 pages. 10 cents.

Social Origins of Christianity (The), by Shirley Jackson Case. University of Chicago Press, Chicago. 263 pages. $2.50 net.

Spirit of Islam (The), by Ameer Ali Syed. George H. Doran Co., New York. 515 pages. $5 net.

Where Are We Going? by David Lloyd George. George H. Doran Co., New York. 371 pages. $3 net.

Why God Used D. L. Moody, by R. A. Torrey. Fleming H. Revell Co., New York. 59 pages, paper. 35 cents.

Womanhood in the Making, by Margaret W. Eggleston. George H. Doran Co., New York. 199 pages. $1.50 net.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

PERSONALIA.

Rev. John Currie, for 26 years pastor of the mission church in connection with the American Presbyterian Church of Montreal, Canada, passed away last September after a brief illness in his 80th year.

Mr. Currie was born in Scotland, and when 25 years of age came to this country. After a brief stay in New England he made his home in Montreal. In 1875, during a noonday meeting in the Y. M. C. A. there, he became a Christian, and almost immediately felt called to undertake missionary work among the people of the underworld. At his own initiative he began visits to the habitués of the saloons, to induce them to leave their haunts of vice and become Christians. This work was of so unique a character that it attracted the attention of prominent Christian men who undertook his support, and so successful was he that it led to his having calls to nearby cities to conduct meetings, and eventually to his entering the evangelistic field.

In the fall of 1877 the writer had occasion to conduct the singing at a convention in Montreal, and while there became acquainted with him; which resulted in forming a friendship that proved to be intimate and lifelong in duration.

About the year 1880 Mr. Currie began to devote himself entirely to evangelistic work among the churches, for which during his mission work he developed unexpected gifts.

Since entering upon his pastoral work in Montreal in 1897 there has been constant evidence of God's favor and blessing upon his ministry, and a growing affection for him among his people, to whom he gave himself with unremitting toil, and whatever the call might be, with unfailing devotion.

He counted among his friends such men among ministers as Dr. J. H. Brooks, Dr. W. J. Erdman, Dr. Pentecost and Dr. Scofield, and among laymen such men as Major Whittle, F. H. Revell, Henry M. Moore, Geo. H. Shaw, Mr. Sankey, and a host of others.

About 1880 he married a daughter of the late Rev. Moses Miller, who was also a sister of the late Mrs. Geo. C. Stebbins: hence the writer bore a double relationship to him which cemented for all time the friendship that began forty-six years ago.—George C. Stebbins.

Gift Subscription Fund.

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OUTLINE OF OLD TESTAMENT HISTORY.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

February 3. What Israel Learned at Sinai.

Deuteronomy 4. 32-40.

The title is apt to mislead in two respects. In the first place, Israel was not "at Sinai" at the time of the lesson verses. Turn to Deuteronomy 1. 1-5. Israel was now in the plains of Moab on the east side of the Jordan at the end of the 40 years in the wilderness, ready to cross over into the Promised Land.

In the second place, "what Israel learned" was not learned at Sinai alone, but from other facts in history also, as we shall see in a moment.

The lesson portion is the climax of Moses' first recorded address in Deuteronomy, which begins at 1. 6. This address was a historical review given to the new generation that had grown up during the 40 years. Read the whole address to refresh your memory and to put yourself in the right attitude to hear Moses' closing words.

A threefold challenge, 32-34.

Moses has just held before Israel a view of God as a merciful God, not forgetful of his covenant with their fathers (29-31). Now he gives proofs in the form of challenging questions why God will not forget the covenant ("For").

Ask, he says, if any such thing as God's goodness and care over his Chosen People has been duplicated in all human history since the creation (not, "evolution,") of man (32). Survey the great civilizations that we know from the Bible and archeology had existed up to this time.

Could any other people boast of experiences like they had at Sinai (33)? At this point the teacher can review those unparalleled experiences if desired.

Or had God intervened in any other nation's history as he did for Israel at the Exodus (34)? Again the teacher has a peg to hang a review upon.

The appeal throughout is to personal experience. Moses was not afraid of a comparison of their religious and national experiences with all the world.

We may ask, what other religion today has credentials and teachings to compare with Christianity?

The purpose of God's care, 35-38.

The reason for all this was spiritual, not merely temporal,—knowledge of the true and only God: God who had given visible and audible proofs of reality; who had brought them out of Egypt and led them up to their present location in order that they might go in and drive out the present inhabitants of the Promised Land, and take actual possession of it. Archeology teaches us that Palestine had been a cockpit for recurring invasions and wars, one tribe or nation after another holding it for a time as a whole or in part,—Hivites, Hittites, Jebusites, and the rest.

Note the expression, "because he loved them." What does this suggest as to the character of God and the reality of his relations with Abraham and his family? Is this a genuine and authentic record, or did some late forger put these words into the mouth of a supposed Moses?

A double exhortation, 39, 40.

Knowledge. By way of application and conclusion Moses would have this new generation of Israel not only intellectually clear as to God, but also he would have them lay it to heart (R. V.). Heart knowledge is what counts in conduct.

Obedience. National welfare depended upon it, prosperity and possession of the land. The accuracy of Moses' words is seen in Israel's later history.

Knowledge of God and obedience to his commands constitute the true foundation of personal and national life.

Christianity is the flowering and fruitage of Judaism. The roots of Christianity run back beyond Pentecost into these experiences of Israel. This loving and merciful and covenant-keeping God is our God and Father. Let us know him in his personal character, lay such knowledge to heart, and yield him full and glad obedience in Jesus Christ our Saviour and Lord!

February 10. The Failure at Kadesh.

Numbers 14. 1-10.

The story of Kadesh-barnea begins at chapter 13 with the sending of the spies, and their return. They presented majority and minority reports. The majority of 10 admitted that Canaan was a goodly land, but they feared the inhabitants and advised against invasion. It was their discouraging report that created the panic of verse 1.

The incidents of the lesson divide upon the basis of faith in God. See verse 11; Hebrews 3. 17-19. Israel's lack of faith began in sending forward the spies. They had been dependent upon divine help and resources hitherto: why should they now check up God's word about the Promised Land instead of going forward in faith?

Panic of the people.

Note their successive actions:

Weeping all night with all the noisy demonstration of scared Orientals;

Murmuring against Moses and Aaron;

Wishing they had died in Egypt or in the wilderness;

Complaining against Jehovah;

Proposing to return to slavery in Egypt under a new leader;

Undertaking to stone Joshua and Caleb, men who were telling them the truth.

All because they had lost their sense of the presence and care of Jehovah.

Perhaps we should not blame them too severely for their short memories and collapse, remembering that they had grown up in slavery, and had had less than two years to develop spiritual and moral independence.

Efforts of the leaders.

As on similar crises in the past, Moses and Aaron prostrated themselves before God in supplication.

Joshua and Caleb, who brought in the optimistic minority report, spoke out again about the goodly character of the Land; assured the people of Jehovah's help upon the condition that he "delight" in them; and warned against rebellion against God and fear of the Canaanites. But apparently they did not carry with them even their own tribes of Ephraim and Judah.

Prayer was answered. Jehovah was watching, and at the proper moment intervened between people and leaders by manifesting his presence in the shekinah glory. The tragic sequel is told in the remaining verses of the chapter.

Spiritual applications.

Hebrews 3.7 to 4.11 sees in this failure of Israel to enter into Canaan a figure of the failure of men to enter into rest in Christ. Canaan is not a figure of heaven, but rather of present experience in Christ. In the Christian life many come to Kadesh-barnea, the dividing line between the life of wandering and the life of rest, but have not faith to go forward.

"If the Lord delight in us" is the key to the lesson from God's side. God's pleasure, God's will,—without it we are wanderers, and the fault lies in our own unbelief and rebellion. One can enter in and possess everything that God has promised and provided if one fixes one's faith upon God and follows his commands.

Some people look around and see giants and difficulties. Others look up and see God.

In overcoming giants one gains not only Canaan, but also character.

February 17. Joshua and the Conquest of Canaan.

Joshua 1. 1-9; 23. 1-3.

When President Harding died another man was on hand to fill the vacant office. When Moses died the same thing was true, for Joshua had already been designated as his successor. See Numbers 27. 18-23; Deuteronomy 31. 7, 8, 14, 23; 34. 9. Consult a Bible dictionary for Joshua's full life story.

The book of Joshua is a selective narrative of the conquest, division and settlement of Canaan. Our lesson portions relate the personal encouragement given Joshua before he assumed the responsibility of leadership and his personal testimony at the close of his career.

Joshua was a soldier and statesman, not a priest or prophet.

Before the conquest, 1. 1-9.

Thirty-eight years before, as we saw in last Sunday's lesson, Joshua had advocated the immediate invasion of Canaan in the face of known difficulties. Now that he is face to face again with the same proposal, how will he act?

These verses reveal divine encouragement that was given him.

God directs him to go forward, and renews his promise of the Land upon the condition of occupation; for though the titledeed had been handed to Abraham four or five centuries before, squatters were in actual possession at present.

God also gives him assurance of personal triumph over all foes by reason of his own presence and help.

A threefold exhortation to be strong and of good courage follows, based upon (1) God's gracious promise, (2) obedience to his law, and (3) his constant companionship. Notice the directions: observance of ALL the law, "turn not from it, etc.," "meditate therein day and night." So Joshua was the first Bible leader to have a written "Manual of Instructions." Prosperity and success depended upon his loyal adherence to it.

How many have derived encouragement from this passage when called to take up the work of a strong predecessor!

After the conquest, 23. 1-3.

Read chapters 23 and 24, especially if you do not read the whole book afresh, in order to put yourself in Joshua's shoes and to estimate his character. His record has been flawless. He has proved to be a successful military leader, a wise administrator, an honest man, a consistent saint: a man whose influence blessed the nation for a generation (24. 31).

And now as he feels his work is done he gives God all the credit for their successful occupation of the Land. He has no new Bible for the new age, but enforces the old message of loyalty to God with all the weight of his honorable life.

Further lessons.

Intellectual acquaintance with the Bible does not imply actual experience of the promises therein. Personal appropriation comes through patient and prolonged meditation.

Christian progress always means conflict. Be a Bible soldier! That will insure strength, courage, success.

The presence and power of God do not dispense with human qualities of faith, obedience, courage.

"In a spiritual sense," says Dr. Scofield,

"the book of Joshua is the Ephesians of the Old Testament. The 'heavenly' of Ephesians is to the Christian what Canaan was to the Israelite,—a place of conflict, and therefore not a type of heaven, but also a place of victory and blessing through divine power." Joshua is a type of Lord Jesus. Law, in the person of Moses, could not lead Israel into rest.

February 24. The Period of the Judges.

Judges 2. 16-18; 7. 2-8.

The period of the judges began after the death of Joshua and lasted until Samuel's judgeship was terminated by the election of Saul as king.

It was a formative period in Israel's national life. The people had been desert nomads for 40 years: now they became settlers, and had to work for a living, as the manna ceased. They had occupied the land by driving out the previous inhabitants, and just as the New England colonists, for instance, were constantly menaced and attacked by the Indians they dispossessed, so Israel suffered repeated attacks from hostile tribes. There was no central leader like Moses or Joshua: a loose tribal organization obtained. The times were rough and lawless,—see 17. 6. They had the written law, but we read little of organized religion.

Judges raised up by God, 2. 16-18.

The writer of the book of Judges interprets the period from the divine or religious viewpoint. There were recurring cycles of falling away from God, subjection to enemies, crying to God, deliverance by the hand of a judge, peace during his rule. Seven of these cycles are recorded: not covering the whole nation but only different tribes, and not related to each other.

Of course the "judges" did not correspond to our judges, but were leaders of individual valor and ability who were called of God or used by his Spirit, who rallied the tribes, defeated the enemy, and in view of their success were accepted as rulers. "They were without pomp, equipage or emoluments attached to the office." God was the supreme ruler, and they were his vicegerents. There was no regular succession.

The 300 selected by God, 7. 2-8.

The general plan of the book is now illustrated by the case of Gideon. The committee has selected a key passage for the lesson, but the teacher should review the whole story in chapters 6 and 7.

Gideon was the fifth judge: a man of energy and initiative, whose faith won him a place in Hebrews 11. 32. Do not overlook the prominence of GOD in the whole story.

Diverse meanings have been given to the test at the water. Were those who scooped up the water to drink men alert and watchful, or were they too scared to kneel down and take a good drink? In other words, did God choose the better class of men, or the weaker?

Our character is revealed in the smallest things of life. We are tested in unsuspected ways.

Numbers mean nothing to God as such. God taught Israel an unmistakable lesson in dependence upon him.

Churches are not weakened when the membership is sifted and those dropped who are not up to the standard in creed or conduct.

Is God active in the history of the Jewish or other nations today?

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

FEBRUARY, 1924.

FRIDAY, 1st. *They took knowledge of them, that they had been with Jesus. Acts 4. 13.*

Be like Jesus in your loving spirit! Think kindly, speak kindly, do kindly, that men may say of you, "He has been with Jesus."—Charles H. Spurgeon.

SATURDAY, 2nd. *Though our outward man perish, yet the inward man is renewed day by day. 2 Corinthians 4. 16.*

Every day is a fresh beginning,
Every day is the world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you,—
A hope for me and a hope for you!

—Susan Coolidge.

SUNDAY, 3rd. *He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Ephesians 1. 4.*

None of you will disagree with me when I say that a holy life is a life lived in union and communion with Jesus Christ as Lord. That is the simplest and most comprehensive definition of a holy life with which I am acquainted,—a life in which Jesus is Master, in which all things are deferred to him, in which he shares our thoughts and shapes our ideals, in which every realm and sphere is controlled by him.—J. Stuart Holden.

MONDAY, 4th. *Stormy wind, fulfilling his word. Psalm 148. 8.*

He who has not been tossed by stormy winds has never seen the might of the Lord's power, has not found in all its fulness how blessed is the haven of the Saviour's love.—Mark Guy Pearse.

TUESDAY, 5th. *Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. 1 Peter 1. 8.*

A believer's confident faith finds expression in a radiant life.—John Timothy Stone.

WEDNESDAY, 6th. *God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work. 2 Corinthians 9. 8.*

Yes, God is able,—that's the pity of it so far as he is concerned, for he is not able to give the tiniest part of his limitless supply till some son or daughter trusts him enough to take it.—Henry Sloane Coffin.

THURSDAY, 7th. *The Spirit itself maketh intercession for us. Romans 8. 26.*

Prayers must be as broad as our lives. We have an idea that God is a peculiarly sensitive gentleman, with a certain exacting requirement as to forms of speech, as though he would be offended with the prattle of his children. But he is not. He overhears every muttering of man's soul. All of our petitions and yearnings are passed through the transforming medium of the Spirit who knows the groanings of the human heart and makes intercession for us before the throne of God.—Harris E. Kirk.

FRIDAY, 8th. *Now faith is the substance of things hoped for, the evidence of things not seen. Hebrews 11. 1.*

Faith is real venture. Though it begins as an experiment it ends as an experience. —Dean Inge.

SATURDAY, 9th. . . . . *God, whose I am, and whom I serve. Acts 27. 23.*

We cannot truly say, "Whom I serve," until we have said, "Whose I am."

SUNDAY, 10th. *He leadeth me beside the still waters. Psalm 23. 2.*

Rather it should be, "the waters of rest." Here again, it is not one stream, but many; they are waters. This is the picture of the Holy Spirit, and tells of the divine Comforter as he brings us into the deepest rest of Jesus, the peace that passeth all understanding; peace like a river, and righteousness like the waves of the sea. But it is only when we follow his leading that we can have this peace. In our own paths we shall not find the waters of rest, but as we follow him, taking his yoke upon us and learning of him who is meek and lowly in heart, we shall find rest unto our souls. —A. B. Simpson.

MONDAY, 11th. *These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. Hebrews 11. 13.*

The journey of faith is the vision of God.—Augustine.

TUESDAY, 12th. *It is God which worketh in you both to will and to do of his good pleasure. Philippians 2. 13.*

We have ultimately a choice between doing things as well as we can ourselves, and getting God to do them perfectly through us,—a choice between efficiency and genius. —Dean Burroughs.

WEDNESDAY, 13th. *Blessed is he whose transgression is forgiven, whose sin is covered. Psalm 32. 1.*

The condition of blessedness is purity. When it has been forfeited through sin it can be regained only through repentance and pardon.—W. L. Watkinson.

THURSDAY, 14th. *Moses my servant is dead: now therefore . . . . Joshua 1. 2.*

How shall we finish that sentence? What are we writing in our bereavements? Is it a record of despair? Or is it a record of holy vow and of renewed consecration?— J. H. Jowett.

FRIDAY, 15th. *Herein is my Father glorified, that ye bear much fruit. So shall ye be my disciples. John 15. 8.*

The characteristic qualities of those who profess to be the people of God, whether they belong to the Old Testament or to the New, must always be, character, godliness, the fruit of a holy life.—F. B. Meyer.

SATURDAY, 16th. *Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Philippians 4. 6.*

"In everything." Not merely when the house is on fire, not merely when the beloved wife is dying, not merely when our children are on the brink of the grave, but in the smallest matters of life, bring everything before God, the little things, the very little things, what the world calls trifling things,—everything,—living in holy communion with our heavenly Father, and with our precious Lord Jesus Christ, all day long. —George Müller.

SUNDAY, 17th. *And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed! Exodus 3. 2.*

It is good to come to the place of God's presence howsoever. God may perhaps speak to thy heart though thou come but for novelty.—Bishop Hall.

MONDAY, 18th. *The path of the just is as the shining light that shineth more and more unto the perfect day. Proverbs 4. 18.*

The path of the just is as the shining light which shineth more and more unto the perfect day, and the path of the wicked is as the growing night, deepening in darkness until the darkness can be felt. It is one of two things with us: we are either growing up or growing down. We cannot remain at the same point. We say we are no worse than we were ten years ago, but if we are not better we are worse.—Joseph Parker.

TUESDAY, 19th. *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ! Colossians 2. 8.*

Beware of the subtlety of worldly wisdom!—John Timothy Stone.

WEDNESDAY, 20th. *And it came to pass, when Moses held up his hand that Israel prevailed, and when he let down his hand Amalek prevailed. Exodus 17. 11.*

It takes us long to learn that the battle is with the intercessors rather than the warriors, that prayer is more important than organization. The prayers, not the labors of the saints, make the pace of the kingdom. The power of prayer is the power that prevails.—Samuel Chadwick.

THURSDAY, 21st. *Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. Joshua 1. 7.*

Good courage, good success: what was the link between them? Obedience. If we are in the path of God's will we have the right to consider ourselves in all essentials impregnable and invincible, for his cause is ours and his power is ours.—R. C. Gillie.

FRIDAY, 22nd. *And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not! Luke 22. 31, 32.*

If you are a friend of Jesus Christ, the next time you find yourself in any trouble, temptation, or sorrow, you may hear the voice which spoke to Simon, addressing you by name, and saying: "'I have prayed for thee, that thy faith fail not."—William R. Richards.

SATURDAY, 23rd. *Hold up my goings in thy paths, that my footsteps slip not. Psalm 17. 5.*

The man that can walk with God in his own town or village will walk with God in heaven and will not feel strange. Enoch was familiar with heaven and God. Oh, how strange some men and women would feel if they found themselves in heaven tonight!—G. Campbell Morgan.

SUNDAY, 24th. *I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Galatians 2. 20.*

Friends, the reason of our failing is because we are trying too hard. We strain at preaching as other men strain at golf, and we are poor preachers. We strain at prayer, and we are poor prayers. We strain too much. Why? Because the strain is unbelieving earnestness. There is such a thing as earnest unbelief. It is as if God had nothing to do with the matter.—J. Douglas Adam.

MONDAY, 25th. *Our God is a consuming fire. Hebrews 12. 29.*

O fire of God, burn on, burn on,
Till all my dross is burned away!
O fire of God, burn on, burn on,
Prepare me for the testing day!

—A. B. Simpson.

TUESDAY, 26th. *Who went about doing good and healing all that were oppressed of the devil: for God was with him. Acts 10. 38.*

There is nothing hard about Jesus, as there is about so many defenders of God. —David Cairns.

WEDNESDAY, 27th. *Ye that love the Lord, hate evil! Psalm 97. 10.*

Where God dwells there will be increasing hatred of sin as sin. I do not say that there will be mere dread of consequences; I do not teach that men will avoid sin simply because they fear the terrible rod which never fails to follow the evil-doer. I insist, rather, that where God is reigning in the heart there will be an ever-deepening detestation of sin on its own account; of sin because it is sin, because it is so infinitely hateful to God himself.—Joseph Parker.

THURSDAY, 28th. *I will never leave thee, nor forsake thee. Hebrews 13. 5.*

So let us walk in the sunshine! About us, invisible, ever is a ministering host of angels. Close to us ever is the benignant Master. Why should we hurry, or strive, or be vexed?—Margaret E. Sangster.

FRIDAY, 29th. *Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Jeremiah 31. 3.*

The tide of time shall never
His covenant remove;
His name shall stand forever,
That name to us is—Love!

—James Montgomery.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

One Hundred Per Cent for Christ and the Church.

Romans 12. 1-13; John 9. 4. February 3.

General Booth wrote the following in the Mayoress of Bridlington's album:

"My life is flying away. At the longest it must soon be a thing of the past. Shall I not spend it in bringing the greatest possible honor to my Lord and the greatest possible blessing to mankind?"

General Booth proved beyond question that when one is 100 per cent for Christ, Christ is 100 per cent for him. What per cent expresses your relationship to Christ?

* * * * *

"In the eye the Master's glory,
In the ear the Master's voice,
In the heart the Master's spirit,
In the mouth the Master's words,"

or in other words, "None of self, all of Christ," is the standard of 100 per cent for God's children. Who among us has reached it?

* * * * *

"I don't talk much, sir, but I like to tread my shoes straight," said an old-fashioned Christian whose actions spoke louder than his words.

Alas that there should be any who attempt to tread their shoes straight in the sanctuary on Sunday, but make twisty tracks on Monday! Our responsibility is to keep up the 100 per cent outside the church as well as inside.

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Anything less than 100 per cent can be classed as "conforming to the world," and as one has said, such conformation is being disobedient to God, dishonorable to the Holy Spirit, disheartening to the church, disgraceful to ourselves, and disastrous to the unsaved.

"I could have believed in Christ," said a noted sceptic, "but for Christians."

What a libel upon true Christians! God forbid that the sceptic's insinuation should apply to us!

In His Steps: How and What Jesus Taught.

Matthew 5. 1-12; 13. 3. February 10.

An intimate friend of the great preacher Spurgeon called upon him one day, and finding him with tears streaming down his face asked:

"What are these tears for?"

Spurgeon replied: "I feel I am such a failure, I am doing so little for Christ."

Christ taught us the road to true greatness. "He that humbleth himself shall be exalted."

Naturalists tell us that swifts take their food higher up in the air than other birds, from which we conclude that they feed on some sort of high-flying gnats.

"Consider the fowls of the air!"

* * * * *

Christ taught the dignity of labor when he said: "My Father worketh hitherto, and I work." Then

Work for some end, be it ever so lowly;
Work for some good, be it ever so slowly;
Work, for all labor is noble and holy!

* * * * *

Christ taught convincingly. Although he said but little about heaven, yet the glories of that unseen world are as real to Christians as the glories of this world.

We never spoke with God,
Nor visited in heaven,
Yet are we certain of the spot
As if a chart were given.

* * * * *

When Cromwell said to his chaplain: "You have asked favors for everyone but yourself: pray, when does your turn come?" the reply was, "My turn? My Lord Protector, my turn is always when I can serve another."

This, too, was our Saviour's principle and practice.

* * * * *

As well try
To gild refined gold, to paint the lily,
To smooth the ice, to add another hue
Unto the rainbow, or with taper light
To seek the beauteous eye of heaven to garnish,

as try to tell the precious lessons learned while we strive to follow the footsteps of our Saviour, "who is the greatest glory of heaven, the greatest blessing to earth, and the greatest comfort to the child of God"!

What is Sin? How Does It Affect Character?

1 John 3. 4; Romans 3. 9-20. February 17.

Galileo proved by the leaning tower of Pisa that a large stone and a small stone dropped from the top at the same moment would reach the ground at exactly the same moment.

"To love a small sin is a great sin," because a small sin is as much a departure from the divine law as a great sin. And in the words of St. Augustine, "when have you ever been contented with a single sin," be that sin ever so small?

* * * * *

A few years ago, says White the naturalist, I saw a cock bullfinch in a cage, which had been caught in the fields after it had

come to its full coloring. In about a year it began to look dingy, and it grew blacker every succeeding year till the fourth, when it was coal-black.

The "old fowler" is partial to the color black. He is not satisfied with you or me until sin has blackened us coal-black.

* * * * *

The inhabitants of the Dutch Lowlands and the people who live among the vineyards that clothe the sides of Vesuvius, says Hartwig, are both exposed to sudden and irretrievable ruin from two different elements, yet both are contented to remain and risk the future, the first behind their dykes that have often given way, the latter on the brink of a menacing volcano.

Can you find a better illustration of the blindness and contentment that oft-repeated sin will produce in the heart of men?

* * * * *

Dr. Livingstone told of a plant in South Africa which bears a profusion of beautiful yellow flowers that throw out a fragrant aroma for several feet around them; but they contain an active poison that benumbs the senses if their fragrance is indulged in for any length of time.

What an emblem of the poisoning and benumbing effects of sin!

* * * * *

An eccentric minister, so the story says, on seeing a notice that 5000 sleepers were needed for a new railway said he could supply 500 from his congregation.

Sin is an opiate which soothes into a sleep destructive to both soul and body.

One Half of the World Lacks the Gospel: What Shall We Do About It?

Matthew 9. 35-38. February 24.

A Japanese giving a reason for foreign missionary effort said:

"A man has a better right to hear the gospel once than another man has to hear it more than once."

Perched on the roof of the world, writes a missionary in Tibet, where the valleys are as high as Mont Blanc, are Tibetan villages almost buried beneath deep snow which have never heard the name of Jesus once. What does that mean to you?

* * * * *

In the ritual of the Camp Fire girls, "The Fire-maker's Desire," one will find a missionary ideal in simple words, as well as a strong motive for daily living:

"As fuel is brought to the fire,
So I purpose to bring
My strength,
My ambition,
My heart's desire,
My joy,
And my sorrow
To the fire
Of humankind.
For I will tend
As my fathers have tended,
And my father's fathers
Since time began,
The fire that is called
The love of man for man,
The love of man for God."

If this purpose is the motive of your life, God help you to live up to it!

* * * * *

Coe Hayne tells of a great exodus of 800 foreigners who went home from the industrial plants of New Jersey. Eight hundred "graduates from the University of America."

"No one can deny," says Mr. Hayne, "that they are missionaries of one sort or another. Some will proclaim the gospel of Christ as they may have received it in America; some the gospel of hate and greed as it may have been taught them here."

These are some of "the other half." What sort of a gospel is your life giving to those who see you?

* * * * *

How near can you come to Dr. Moffatt's sentiment as expressed in some lines he wrote in a friend's album the night before he sailed for Africa:

My album is the savage breast
Where darkness reigns and tempests wrest
Without one ray of light;
To write the name of JESUS there,
And point to worlds both bright and fair,
Is my supreme delight!

Beauty, Music and Love.

Though the world has many shadows,
Yet there's beauty everywhere
Do we raise our eyes to see it;
In its grandeur we may share.
In the bursting buds of springtime,
In the sunset's golden glow,
There is e'er a charm and splendor
Which all beauty-lovers know!

Oh, the world is full of music,
As in bird note sweet and clear,
Or in happy childish voices,
Do we have a list'ning ear!
There is music in the brooklet
As it gurgles on its way,
In the nestling's waking twitter
At the first fair gleam of day!

Aye, the world is full of loving,
Do we have a heart that feels
All the tender lovingkindness
Which the Father's love reveals;
Or the mother's gentle accents
As she lulls her babe to rest
In the mystic, brooding silence
While the sun sinks in the west!

—Edna A. Eaton.

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D., Riverside, Cal.

FEBRUARY, 1924.

Friday, 1st. Isaiah 41.

The prophet is adducing new proofs of the power of Jehovah. It is not only displayed in nature, but in history. Jehovah is to be reckoned with, and it is wise for the nations to prepare their case and draw near to him.

Here is the spectacle of the sudden and dramatic appearance of Cyrus. Whence came the impulse to conquer? Who impelled him to activity? It was the same Lord who had ordered and guided the generations of old. How stupid it is for the nations to busy themselves shaping trees into idols and calling on them to deliver from an actual, living God-called man of the type of Cyrus!

What does this sudden and resistless appearance of Cyrus mean to Israel? It means blessing. Long ages ago Jehovah had ordained that the descendants of Abraham should be the instruments of true religion, and for this end he has guarded them. His care will still guard, and though their pathway lies in desert places he will cause pools of water to appear and great trees to cast their shadow over them.

The power of God is seen in his wisdom which knows and peoples the future. No false god, no idol of men's choosing can tell him what the morrow will bring forth. They are dumb and blind in hours fraught with destiny. They knew not and prepared not for the sudden and resistless appearance of Cyrus. The unexpected has always baffled the worldling. He organizes his battalions, he prepares his resources, he strikes at what he considers the opportune moment, and then suddenly he is frustrated. Victor Hugo said with acute judgment that Napoleon was not defeated by Wellington, or by the rainstorm, or any of the things that wise men suggest to account for his overthrow. His defeat came from God. "Napoleon bothered God," and had to be reprimanded and deposed. That is history's testimony to the working of the eternal principles of righteousness.

Almighty God, creator and preserver of all things, we owe our lives to thee! Every good gift and perfect boon cometh from thee. We would tell forth thy glorious majesty. Inspire our lips to show forth thy praise! In Christ's name. Amen.

Saturday, 2nd. Isaiah 42.

If the sudden and resistless appearance of Cyrus showed the power of God, so did the wonderful going forth of the sanctified Israel which was Jehovah's servant. But there is vastly more involved than can be explained by any immediate application of the words. This servant becomes the ideal servant of Jehovah. He is never actual until the incarnation. In Jesus we see the Christ stand. Driver says, "Jehovah's servant appears again under a new aspect, and with new functions,—no longer the historic nation of Israel but an ideal figure, reproducing in their perfection the best and truest attributes of the historic nation, and invested by the prophet with an august and worldwide mission." The general scope of his mission is twofold: to teach the world true religion, and to be the instrument of Israel's restoration.

When reading such chapters the question is, can this idea and ideal be ascribed to a nation, or to a nation within a nation, as some scholars have suggested? When the covenant was first made it was in these words, "Thou shalt be a blessing." And while the words were to be fulfilled in the whole people of God, they were mediated through the man of faith to whom they were uttered. Great destinies begin in the souls of individuals, and this is true of the Servant of the Lord. The prophecy halted until Jesus came. Then the spiritual blindness which had rested on men was turned to open vision, and it became possible to say of a community, "Ye are the body of Christ," "Christ is formed in you."

Alas that Israel should have been so slow to realize its privilege! Verses 18-25 are a sad commentary not only on the nation to whom the prophet spoke, but on ourselves. There is a vast difference between the actual Israel and the Israel of the divine idea. We have a high calling, an ideal, but our actual condition is grossly imperfect. The Lord's servant is still blind.

Our Father, we thank thee for thy blessing! We pray that we may be able to diffuse its peace and power to others. Teach us to coöperate with thee in thy purpose for the race! Help us to go forth on a holy mission, to publish good tidings of peace! Amen.

Sunday, 3rd. Isaiah 43.

Jehovah now speaks to the nation in bonds. There is purpose behind the energies that have called them into being as individuals and as a nation. Creation did not stop in Eden, it is an eternal act. If the

idols of the heathen could not anticipate Cyrus, what have they to say to a people in chains? Yet Jehovah has spoken through the prophets to people in fetters. He redeems with certainty of realization. He addressed one who is dear. When Jehovah's fires were kindled against Israel, the nation had no escape: now that he is on its side, who shall harm them? God is its saviour. Every Israelite is a member of his family, and therefore precious unto him.

Jehovah will be vindicated in the eyes of all nations. He will bring the nations before the bar of justice. They have belittled him; they have made gods of their own creation mightier than the Lord. Have their gods forewarned them? Have they received divine illumination on their future? Did they know that captured Israel should come to world dominion, and they should be reduced to servitude? Let Israel stand forth: how has she gained power? Without vision, without conscious direction she has been nurtured.

That this great event may take place mighty Babylon must fall. As aforetime Jehovah will make a pathway through the desert in order that he may do a still mightier work. It was a wonderful thing for Israel to come up out of Egypt: it will be a bigger thing for Israel to return from Babylon. In the first exodus Moses was God's servant: now Cyrus a man of another nation will accomplish deliverance for Israel. Jehovah pardons sin and works deliverance. Why? For his own sake, because of the inner motive which conditions all his wondrous acts: he must be true to himself, he must act like God.

O God, help us to understand thy purposes. Thou has made us akin to thyself; thou hast created us for thyself. May we ever aim at becoming Godlike when despairing of ourselves, make us aware of the presence of the God of hope. Amen.

Monday, 4th. Isaiah 44.

The future of God's people is radiant with glory. He calls them by endearing terms,—Jeshurun, meaning "Upright One." Yet which of the fathers of Israel had an untarnished name? Each was blemished, sin marred his career, but Jehovah always has the word of prophecy for his children, he deals with us in the light of destiny. He called Simon a rock although he was vacillating, and somehow the future showed the excellence of the name. So the Spirit of God shall come in rich and abundant urgency, regenerating both the physical and moral condition of his people. Now they shall become majestic, foreigners will seek to consort with them in faith, devotion and blessing. Their highest honor shall be a partnership in the service of Jehovah.

A people's future is bound up with its conception of God. Idolatry is as foolish as it is impotent. A weak man makes a weak god. He manufactures images with dexterity and cunning, but they cannot help themselves or him who made them. The whole process of idol creation is irrational. That which a man projects into his idol is the creature of his fancy, and usually of his fear. Yet so infatuated is the idolater that he cannot define to himself that which he has done.

Jehovah is the Lord of light, of reason, conscience, power. He must be worshiped rationally.

As the prophet thinks on these things he bursts forth into ecstatic song. No wonder his heart exults as he thinks of the lovingkindness that saves. Ominous shadows have fallen as Israel became conscious of its guilt, and in the darkness it had imagined itself forgotten of God. As the significance of the reiterated promise of forgiveness is realized, Israel knows the shadows have no more substance than banks of fog which cannot long resist the light of the sun and the motion of the wind.

Our Father, thou knowest all things: thou knowest that we love thee! We love thee for thyself alone. Thou hast believed in us when we did not believe in ourselves. Help us to become what grace can make us! Amen.

Tuesday, 5th. Isaiah 45.

Skinner says on verses 1 to 7, "The apostrophe to Cyrus expresses dramatically the purpose of Jehovah in raising up the Persian conqueror. The idea that the true God has made a personal revelation of himself to the mind of Cyrus is not implied; Cyrus is to learn the religious significance of his mission from its results, just as mankind at large comes to understand it."

In a lyrical outburst the prophet invites heaven and earth to coöperate in the almighty purpose to make the earth radiant with the fruits of righteousness and peace. Because Jehovah seems so slow in acting, there are some who doubt and murmur. It is unworthy. Jehovah is doing a great work, and already that is in process which will cause all nations to come with their resources to serve Israel and to adore its God.

Driver says: "The prophet does not, however, rest here. He justifies anew the promises which he has uttered, and takes a still more comprehensive and penetrating glance into the future. He appeals again to the certainty of Jehovah's prediction, emphasizing, however, two fresh features in connection with them, viz. (unlike the heathen oracles), they were uttered openly and in the light of day, and he who gave them had no intention of disappointing or misleading his worshipers. Jehovah is a saviour, and boldly generalizing this truth, the prophet cries in Jehovah's name, 'Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none

else,' and declares forthwith with peculiar solemnity his irrevocable promise that in due time the whole world shall accept his sovereignty, 'By myself have I sworn, the word has gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.' Unreservedly will those who thus confess Jehovah own that he is the source of their righteousness and strength, and the Israel of God, augmented now by those gathered in from the Gentiles, will glory in the consciousness of the state of grace in which they stand before him. And so, in the prophet's vision of the future, the deliverance of Israel culminates in the salvation of the world at large."

We rejoice, our Father, in the wisdom that directs our paths! Thou knowest the end from the beginning, and our ways are led to a land of rich promise. Help us to see thy guidance, to trust thy wisdom! Amen.

Wednesday, 6th. Isaiah 46.

Babylon was a colossal imposition. It had displayed its mammoth power and wealth for many generations. It had oppressed many smaller peoples, and had boasted in its invincibility. Its gods were its champions. Now the prophet looks on these gods in their discomfiture. They were unable to defend their own idols. The chiefest among their gods are carried away on beasts, and there is none to rescue them. "The thought of the idols, borne laboriously by the weary beasts, suggests to him by contrast the thought of Israel, sustained through its long history by Jehovah with an attention and affection which has never flagged. But the prophet uses the opportunity afforded him by the spectacle of the useless images of the Babylonians to emphasize once again the incomparableness of Jehovah."

What Jehovah has been, he will be. Remembrance is the inspiration of faith. God is to be judged by our past. The spectacle of Babylon's gods stirs to indignant contempt. There is not a man of all who worships them who will lift a finger to rescue them when religion carries a hazard. Are there any among Israel who have been ashamed of Jehovah, and when it cost something to defend his cause have tried to hide themselves? Have not his words been fulfilled? Has he not foretold events to come? His government is such that you can judge the issue of events from their origin. Judgment is a consequence. Do evil, and the wages are death. Do what is pleasing to God, and the wages are life.

On verses 12 and 13 Skinner says: "The two verses express a paradox which enters deeply into the thought of the prophet. While salvation is near in point of time, yet Israel is spiritually far from it. Hence the work of salvation or righteousness has two aspects; along with the providential deliverance of which the agent is Cyrus, there is an inward and spiritual salvation which consists in bringing the nation to right thought about itself and God. And in this spiritual transformation the instrument is the Servant of Jehovah."

O Lord, we glory in the reality of thy presence! We rejoice in the way along which thou hast led us. Help us to defend thy name in the presence of those who despise righteousness! Amen.

Thursday, 7th. Isaiah 47.

We have here an ode on the humiliation of Babylon. Driver says: "The city is addressed as a queen who has boasted that she was the 'lady of kingdoms'; but she is bidden to descend from her throne, and prepare in ignominy and shame to pass into exile. For Babylon had abused her position: in dealing with God's people she had shown no mercy, paid no respect to age or infirmities, heedless of the consequences ('the latter end thereof,') in which such heartlessness would ultimately involve her. Let Babylon, then, listen now to what she would not consider before, and hear her fate! In spite of her imperial supremacy, in spite of the curious arts which made her name famous in antiquity, in spite of her assurance that there was no avenging God to behold her tyranny, the childlessness and widowhood to which she deemed herself superior will come upon her with a suddenness that will make resistance futile, and evil will fall upon her which her boasted skill and sorcery will be powerless to avert. Ironically, the prophet bids her make the attempt. . . . . The chapter closes with a picture of the foreign merchants who frequented Babylon for the purposes of trade fleeing each to his native country from the doomed city, eager to escape the impending disaster."

There is some obscurity as to the meaning of the last clause of verse 3 and verse 4. There is a suggestion in certain Greek parchments which would permit the words to read: "I will take vengeance and will not be entreated, saith our Redeemer; Jehovah of hosts is his name, the Holy One of Israel."

Effeminacy, idle boasting, superstition have been Babylon's undoing. She imagined herself a law unto herself, and did not recognize him who stands behind all seeming, and rules in righteousness. She consulted the occult, and failed to realize that the teller of fortunes has no power to help or avert the evil he prognosticates. Babylon is the victim of her own vanities. In the day of trial she is weak as water, and in her calamities has no one to come to her rescue. Such is the fate of proud nations that do not have God in awe.

Almighty God, we confess our national faults! We also have been guilty of empty boasting, we have been lacking in true manliness, we have followed fancies instead of faith, we have sought treasure on earth. Teach us a better way! Make us true, law-abiding, reverent! Let thy blessing be upon our land! Amen.

Friday, 8th. Isaiah 48.

Wardle says we have here a new commentary on Israel's position. He paraphrases: "Hearken!" says Jehovah to his people (proud of their nationality and attached to his cultus). "Long ago I predicted what later I suddenly accomplished. (Knowing thine inveterate obstinacy), I announced beforehand my intentions (lest thou shouldst attribute events to thine idols). . . . . Wilt thou not admit it? Now I announce things hitherto unrevealed (lest thou shouldst say, I knew them), unheard and unknown by thee (because I knew that thou hast ever been a traitor. For my own sake I am not destroying you. I have refined you in a furnace, but no silver did I gain). For my name's sake I do it (how it is profaned!), and share my glory with no other."

This is the serious side of things. The man of God leads a double life: he serves God by outward form, but his heart is set on evil. His worship becomes tarnished. His inward motives become corrupt. He wins success and attributes it to his own sagacity, instead of to the goodness of God. Every godly man stands in humility before the charge.

The chapter develops a plaintive note. Israel is missing life's prize. If it would have obeyed the divine leading, wondrous blessing would have been its perpetual portion. Peace would have flowed like a river which the torrid heat of summer cannot exhaust. Prosperity and perpetuity would have been the portion of those who lived in the righteousness of God.

We must not live under illusions. Peace is not the product of politics. Leagues to enforce peace are futile in hours of national passion. Peace must begin in the soul. Peace must be at one with righteousness.

Verses 20-22 bring to a climax the thought contained in chapters 40 to 48. There is the note of jubilation. Jehovah has broken the power and pride of Babylon; let the captives go forth on a pilgrimage! Such a song has never resounded through the earth as that which the nations hear as the captives of the Lord go forth to a restored fatherland. The second exodus is more wonderful than the first. Jehovah triumphs.

Our Father, we lament our failures! Instead of peace we are in turmoil; instead of abundance we are poor and miserable and blind, and for long we imagined ourselves rich. Forgive our folly, open our eyes, turn our poverty into riches! Help us to find in Christ the abundant life! Amen.

Saturday, 9th. Isaiah 49. 1-13.

We now enter upon a new section of the book, which reaches to chapter 57. Cyrus and Babylon fade. The theme is Israel and its future. There emerges the Servant of the Lord, in whom centers the ideal which Jehovah has for his people. The character and work of this Servant of the Lord are described.

These chapters introduce us to the wonderland of the Old Testament. Skinner says: "His treatment of this theme moves along two lines which alternate with each other as the manner of the writer is. The first is represented by the idea of the Servant of the Lord, the second by the figure of Zion, both being personifications, although in very different senses, of the people of Israel. The Servant represents the ideal Israel as Jehovah's instrument, first, in restoring the unity and prosperity of the nation, and second, in extending the knowledge of God to nations of the world. Zion, on the other hand, is the representation of Israel in its passive aspect, as deserted and humbled in the present, but at the same time the recipient of the blessings which accrue from the work and sufferings of the Lord's Servant."

This is the modern view, yet I feel that there is something more in the prophet's message. The apostle sees that the eternal purpose of God is the creation of a society which should be the incarnation of Christ, and that the energies of grace are designed to form Christ in us, but such words have no meaning except as the witness of one who has learned by experience the grace of our Lord Jesus Christ. So here there is a travail of soul which redeemed Zion. It is not in the first instance Zion's own travail, but the travail of Zion's redeemer. Later the elect in Zion share the spirit of the Servant, and express it for the world.

Ponder well verses 1-6. The mission of the Servant is to the nations, for he has been prepared in secret, guarded in the shadow of God's hand until the hour has come when as a weapon of deliverance Jehovah can use him. Every motive of discipline finds its expression in the spiritual endowments with which he entered on his work.

Almighty God, we are glad that we live in a time when the light of thy salvation shines so clearly! We rejoice in him through whom the light came. We praise thee for the privilege of sharing in his work. Let the spirit of Christ express itself through us! Amen.

Sunday, 10th. Isaiah 49. 14-50. 3.

We turn from the vision of mission, of high purpose and destiny, to the actual condition and needs of Zion. As she stands in the midst of desolation, the actual is so different from what she imagined when she started on the pilgrim way. She had forgotten the ruin caused by sin, just as many a saved man today forgets in the moment of forgiveness all the foolish things and their ruin. But those things have to be put right. Zion stands among ruins and thinks that Jehovah must have forgotten her. It is as impossible as it would be for a mother to forget the babe she suckles.

Driver says: "'Art thou grieved, barren, a homeless exile? Only look with thine eyes! Already thy children are clustering around thee. Already they are more than the space about thee can contain. Dost thou wonder whence they come? The signal has been raised aloft to the nations. Honorably, and with tender regard to age, they are escorting back thy children, and kings and queens are vying with one another in the zeal to do thee service. But the thought that there are those among his hearers who are incredulous of such promises and question whether the strong grasp of the Babylonian despot will ever be relaxed, recurs to the prophet even in the moment of his sublimest transport. 'Shall the prey,' he hears it objected, 'be taken from the mighty, or the captives of the terrible ones escape?' 'Yes,' the answer is, 'even the captives of the mighty shall be taken, and the prey of the terrible one shall escape; for with him that contendeth with thee I will contend,' and internecine conflicts will consume the strength of thy foes."

Dear Lord, we rejoice that in the extremity of our guilt we never reached the point where thou didst repudiate us! We grieved thee, we brought shame and misery upon ourselves, but thou didst never repudiate us. Thy goodness leads us to repentance. Help us to mend our ways, to serve thee faithfully! Amen.

Monday, 11th. Isaiah 50. 4-11.

We are listening to the words of the Servant of Jehovah. He is in constant and close touch with his Master. Day by day he receives his message; whatever hazard may be involved, he knows no hesitation, but fearlessly goes forward with his work, conscious of enabling strength given him by Jehovah, certain in the ultimate triumph of his word. Verses 4-9 have been paraphrased by Wardle, "Jehovah has given me the eloquence of a disciple that I may know how to answer the godless with upright words. Every morning he imparts instruction to me as to a disciple, nor have insult and cruelty caused me to shrink from the task he has set me. Through his help I have not been overwhelmed; upon me, confident that I finally shall not be put to shame, these cruelties have made no more impression than though I had been flint. My vindication is near. Let any accuser come forward, and we will submit our case to him. He will help me,—who will pronounce me wrong? My adversaries shall perish like a moth-eaten garment."

Not every one in Israel can appreciate these words. The prophet appeals to the Israel within Israel, to those who are true and loyal to the faith. These he exhorts to an imitation of the Servant's trust in God. He is not merely thinking of an occasional word of the Servant, but of everything that is expressed in the Servant's character, message and work. If such an one is called to walk in troublous places, to journey beneath lowering skies, and finds himself like a man at whom wicked men are hurling firebrands, let him still trust in the Lord, and he shall find that his tormentors have really been doing that which recoils upon themselves, and that the torture that they had meant for another is their own affliction; in the end they will fall exhausted into the midst of sorrows.

Let us grasp this fact, that sin carries consequences, that what we call punishments are not arbitrary afflictions from without, but the inevitable outworking of the wickedness and spiritual corruption which a man engenders in himself.

We thank thee, our Father, for that condescension which leads thee to call thy servants by name, and to make known thy will! There are so many hearts needing the comfort of thy presence: teach us how to make known thy kindness to them! May we win them to thy peace! Amen.

Tuesday, 12th. Isaiah 51.

These words are intended for those who are nominally believers, those who have a little faith, who want to share in the heritage of faith, but who are timid and afraid of the difficulties and hindrances of the way. They think that the number of believers is too small to win a victory. The promises are so glorious that they must imply the strength and resources of a multitude to achieve them. What! says the prophet, do you forget that the promises were given to a single man and woman, and at a period in life when nothing but a miracle could make them real? Abraham was a single individual, but he believed and was rewarded. It is Abraham's God who will comfort Zion.

What is the destiny of the faithful? It is the enrichment of the world by the gift of true religion. The restored Israel shall become a missionary nation. Law means instruction, and judgment means religion. The light of faith shall shine steadily and brightly like a star. On verse 6 Skinner says, "From the thought of the universality of religion the prophet rises to that of its eternity, which is here expressed by a contrast of surprising boldness between the things which are seen and the things which

are not seen. The whole visible creation, the heavens above and the earth beneath, are transitory, but Jehovah's salvation endures forever."

Notice the frequent reference to righteousness. Emphasis is laid upon its ethical qualities; it is an inward possession, but expresses itself in outward acts. It is both an ideal and a rule of life.

From words addressed to a doubting people the prophet turns to an appeal to God. His prayer is that of an intercessor. He has identified himself with these doubting souls; he is their spokesman. The true pastor is seen in his prayers. Does he plead as a man apart from his people, or as the people themselves? This man sees God at work. He sees Babylon interfering with the divine enterprize. He prays that the mighty strength of Jehovah may express itself in the breaking down of all obstacles and the fulfilment of his purposes.

Do not overlook the sublime thought of verse 16. From the ideal the prophet comes to the actual. He sees good men staggering as they drink the vials of wrath, devastation and destruction. Famine and sword are terrible in their working; men swoon and faint at sight of them. But Jehovah comes to snatch the cup away and to turn the nightmare horror into the gladness of a new morning.

O God, we believe: help thou our unbelief! Teach us to trust thine omnipotence, to believe that he who is for us is mightier than all who can be against us! Help us also to become missionaries of the gospel, to go forth into life bearing witness to the purpose and the power of God! Amen.

Wednesday, 13th. Isaiah 52. 1-12.

The man who trembled before the terrible onslaught of evil must not remain demoralized. He must rise to greet the new day and to clothe himself with the garments of joy. Zion is the bride of Jehovah: let her rejoice in her betrothal.

Verses 3-6 introduce a startling thought. After all there is no profit in punishment such as came in the exile: men and women have to be won to a moral and spiritual surrender. They are transformed by their loves, not by their dreads. The exile showed wicked men falling into the hands of more wicked men. Passion feeds on itself. War cannot destroy war, lust cannot destroy lust, cupidity cannot destroy cupidity. There are more soldiers in the world than there were in 1913, and there is more of the spirit that breeds war. The church of God is not organized for peace.

In verse 7 we turn to the glory of the new life built not on dread but on love. On the bringing of good tidings Skinner says, "He is the evangelist, the herald of salvation whose single function is to announce to Zion the speedy advent of her God." What is the burden of his message? It is, "Thy God is become king!" Earthly kings had failed Israel: now a new epoch begins. The remnant, filled with suspense as it watches from the walls, is startled into joy by the herald's tidings. The king will bring the exiles like an army. He in whom the Lord invests himself will stand forth resplendent. Men had regarded him with aversion and contempt: they shall bow before him with reverence.

Our Father, we thank thee for the heralds of redemption who come to us in the night of despair and bid us see the advent of the Lord! Help us to prepare for the glorious day which our Saviour is ushering in! Amen.

Thursday, 14th. Isaiah 52. 13-53. 12.

This passage marks the climax of Old Testament revelation. Does it refer to the ideal servant of God as an individual, or to the purified, consecrated, spirit-illumined people of God, the new Israel? Wardle says, for instance, "Jehovah announces that his servant Israel shall be raised to a position so glorious that, even as many were appalled at his pitiable plight, so shall nations do him homage and kings be reverently silent in his presence, beholding so wonderful, so unheard-of a transformation. At verses 1-3 the nations begin to speak, their words, continuing as far as verse 11. First they utter their thoughts concerning the change in Israel's fortunes. 'Who,' they ask, 'could have believed what we have heard? To whom was the working of Jehovah revealed? Why, Israel aforetime grew up like a shoot from the roots of a tree that has been cut down, or a feeble plant in an acid soil! Far from possessing beauty such as fascinates, he was despised, pain-stricken and diseased, so that men turned from him in revulsion and paid him no regard. But now we recognize that it was our own sicknesses and pains he was bearing when we thought him stricken with leprosy of God as the punishment of his sins. Not his sins but our sins were the cause of his suffering; he suffered chastisement in order to bring us prosperity and healing. We, not knowing Jehovah the shepherd, wandered as sheep having no shepherd, but upon him Jehovah made to light the sin of us all. Though he was oppressed, he made no protest, but suffered with the meekness of a sheep led to slaughter or shearing. Debarred from justice, he was taken off by death, and who considered his fate, cut off from life and stricken to death for our rebellions? His grave was made with the wicked, and with the evildoers his tomb, despite his life of innocence. But though man rejected him with scorn, Jehovah took pleasure in his servant and delivered his soul from trouble. He caused him to see light and be satisfied, in his descendants brought him justice. An object of scorn my servant may be to the many, though he is bearing their iniquities; therefore he shall inherit with the great,

and with earth's rulers shall he share dominion, since he poured out his life-blood, and was numbered with the rebellious, when all the while he was bearing the sins of the many, interposing for the rebellious.'"

Dr. Wardle has done a useful work in amending the text so as to clear some of the difficult and obscure passages in the Authorized Version. The difficulty about the point of view of those who refer these words to Israel is that Israel never was even approximately near expressing such a life as would lead the nations to such a confession of sin, or of vicarious suffering for sin. I find no trace of any group in whom the conception became incarnate, but I do find in Jesus Christ an individual in whom it became flesh. He fulfilled all prophecy, and this remarkable passage became the very philosophy of his life. Skinner's words are true, "The whole conception here given of the servant of the Lord makes the prophecy the most remarkable anticipation in the Old Testament of the sufferings of Christ, and the glory that should follow."

Almighty God, who hast pitied our need and sent One to open for us a door of hope, forgive us that in our blindness we misjudged him and thought that he was worse than ourselves, esteeming him smitten of God! Teach us to adore the Saviour who was willing to die even for those who despised and rejected him! Amen.

Friday, 15th. Isaiah 54.

This is a noble passage, pulsating with hope for the despondent. Zion is addressed under the simile of a woman confronting the tragedy of life. She had been wooed and won; she had gone to the tent of her husband amid songs, rejoicings and prophesyings. She had anticipated children playing about her feet, and a husband's pride in her glory. Instead she has found the ashes of life, she is abandoned and childless. In such a condition Zion imagines herself to be. But the messenger of Jehovah comes with glad tidings. Jehovah is her husband. She shall find her tent too small. Her children shall be her glory. The prophecy is of a new Jerusalem.

As to the connection of this chapter with what precedes, Skinner says, "The two chapters deal with the same subject from two distinct standpoints. Whatever view he held as to the servant's personality, there is no doubt that his exaltation implies the restoration of Israel, and that his work is the indispensable condition of that restoration being accomplished. Thus while chapter 53 describes the inward process of conversion by which the nation is made righteous, chapter 54 describes the outward deliverance which is the result."

As I read the chapter I am more deeply impressed with the idea that Israel's restoration is due to the work done for it by the innocent, pure servant of Jehovah whose blood was made an offering for sin. We could not have had this vision unless there had been a sacrifice such as is described in chapter 53.

Dear Lord, thou art great and gracious! Thou comest to rebuild our ruined lives. Thou turnest our chastisement into means of grace. Grant us a place, however small, in thy kingdom! Amen.

Saturday, 16th. Isaiah 55.

Here we have the evangel born of the vision of him who bore the sin of many and made intercession for the transgressors. The words may be addressed in the first instance to the exiles, but they belong to the world.

Driver says: "He would have his people prepare themselves to receive the coming blessings worthily; a rich spiritual satisfaction is within their grasp if they will but come forward and claim it; the only condition is obedience. If this condition be cheerfully and generously rendered, the promise given to David will be confirmed to the nation in a fuller and larger sense: distant nations in voluntary homage will hasten to own the supremacy of Israel's religion."

The chapter is addressed to those who are conscious of a besetting need. The word "Come" should be translated "Go." The prophet is directing to a miraculous fountain from which flow waters of salvation, opened by Jehovah for his people whose souls are parched. "In the East access to a well has often to be paid for." These parched souls are without resources and may hesitate to accept the prophet's exhortation, but he anticipates their scruples. "Go even if you have no money! There is water, wine and milk, there is corn in abundance: this is the Lord's invitation banquet. Go while the way is open!"

The thought of verse 2 has been rendered, "While the religious life is a receiving without spending, the worldly life is a continual spending without lasting profit or satisfaction"; and that is tragically true.

What is the divine condition? It is simply the consent and the submission of the heart to the divine will. Man must relate himself to his Lord. He must turn from his own wisdom and from the counsels and policies of those who have not God in awe, and devote himself in humble penitence to seeking the Lord. The moment is urgent. He must give up falsehood and all attempts at hiding behind sophistries and lies, and come to one whose thoughts and ways are true and in the light. Thus shall power come, and in the place of barrenness verdant beauty shall appear.

O God, we rejoice in the miracle of grace! Thou dost make water to spring forth in the desert. Help us to accept thy invitation! We have spent all our sub-

stance in folly, and we come back to thee hungry and desolate and altogether unworthy. Forgive our folly and our sins! Amen.

Sunday, 17th. Isaiah 56.

The chapter begins with an exhortation to well rounded character, in which conduct and worship are intimately related. Sometimes a man imagines that if his behavior be correct public worship is not obligatory. Others seem to imagine that if only they become strict in their observance of religious ordinances it matters not what spirit they introduce into their business and social life. The prophet insists upon a life in which there is social justice and reverence for holy things.

At this point there is some concern as to the standing of those who are not native-born Israelites, but have espoused the ways of Jehovah. Will they be kept apart? Is there to be special honor for the man who was born into the covenant? Is the man who of his own will chooses to love and serve God on a lower plane? No, says the prophet. In the coming day the barriers will be broken down. Nothing shall obstruct honorable personal service. The Father seeks the worship of the sincere, regardless of their relation to Jerusalem or Gerizim. All true worshipers shall find the Lord and drink of the waters of his pleasure.

This leads to a recognition of the actual state of affairs in which the spiritual shepherds are denounced. They have left the children of the covenant like sheep in the wilderness. Their conduct is an invitation to ravenous beasts to come and take their fill of the blood of innocents. "The watchmen are blind. Instead of being on the alert, they are asleep and useless. The shepherds, instead of caring for the flock, are simply intent on their own advantage or pleasure."

O God, thou hast chosen us before we have chosen thee! Thou hast commissioned us before we had wisdom to choose the right way, thou hast commanded us. Help us to be obedient, so that when thou sendest us on thy errands we may go in the endowment of thy Spirit! Amen.

Monday, 18th. Isaiah 57.

Verses 1 and 2 indict these wicked rulers of the people of God. They are crouched in the slumber of gluttons. "One of the rulers is introduced inviting his fellows to a drunken orgy, and gloating over a like prospect for the morrow. But while the rulers gorge and swill, the man who keeps the law and is godly perishes through these evils unnoticed: his only rest is that of the funeral bier."

The soul of the prophet is disturbed by the actual. While it is true that a people is saved by its vision, it is also true that the man of God must speak concerning the faults of the nation. It is a thankless task, and arouses quick resentment, but it is the way to life. Through lack of instruction and discipline the nation has given itself to strange heathen rites. It has courted the favor of foreign kings: why? Whom or what did Israel fear? Did she belittle God, either as friend or foe? We must not imagine that only that which is visible is mighty. The mightiest forces never expose themselves to human gaze. This rabble of idols to which Israel has resorted will neither hear nor help when the cry of distress rings out. But very different is the experience of those who take refuge in Jehovah: he shall "inherit the land, and take my holy mountain in possession."

"Again the voice is heard, bidding the way be prepared for the returning people: 'Cast ye up, cast ye up, clean the way, take up the stumbling block out of the way of my people; for Israel has a sure ground of salvation!' Lofty though Jehovah is, he can yet condescend in his mercy to those of a lowly and contrite spirit; his wrath is now passed, and he offers peace to far and near alike of Israel's banished ones. Only the wicked, that is (in this connection), those Israelites who persist in the alienation from God which they have inherited from their forefathers, have no part in the promised blessing."

This is a solemn truth. It is a serious thing for parents who inherited a faith and blessing from their fathers to become apostates, and pass on to their descendants an attitude of indifference and neglect of the cause and worship of Jehovah.

Our Father, when we think of thee our hearts burn with a desire for the good, the true, the beautiful! When we turn from thee to look at ourselves, shame brings confusion to our thoughts. We are perverse and foolish. Forgive our sins! Help us to find our strength in thee! Amen.

Tuesday, 19th. Isaiah 58.

We now commence the last section of the book. There are still sins to upbraid, but a new note begins to be heard, and the prophet becomes absorbed in the glory of the new Zion which is to appear.

This chapter grapples with the problem of failure in true religious experience. The prophet is sent by the Lord to tell the people the record of their failure. If church attendance is any sure index of real religion they were to be commended. They went to the Temple every day of the week. To all appearances they are devout. They make a study of the right way in which to worship God. They seek instruction from the priests, and discipline themselves daily. Yet somehow they fail. When they fast unto prayer, Jehovah seems to turn a deaf ear to their petitions. What is wrong? They fail to take their worship into their business. They are one thing in the house of God and another thing outside.

Wardle interprets the passage thus: "Because on their fast days they pursue their business and exact their debts, thus their fast days are marked by strife and oppression. Such fasting will not speed their prayers on high. Jehovah desires as a fast not self-mortification, gestures of woe, symbols of humiliation, but the loosing of unjust bonds and the freeing of the crushed, the feeding of the hungry and the housing of the homeless, the clothing of the naked and brotherly association with their poor fellow countrymen, their own flesh. Thus would come prosperity and healing. Their right doing would be as their vanguard, and Jehovah himself their rearguard."

The LXX renders verse 13: "If thou regardest the sabbath as holy ground, from which thou turnest a profane foot, refraining from business; if thou callest the sabbath thy delight, and the new moon of Jehovah thy joy, refraining from business and idle talk: then thou shalt have thy delight in Jehovah, and I will cause thee to surmount all difficulties, and assuredly cause thee to enjoy the heritage of thy ancestors."

O Lord, if our hearts condemn us of failure and sin, we yet know that we love thee! And thou knowest how much we desire to please thee. Teach us how to live, how to use the means of grace, how to worship! So shall we learn thy ways, and do the things well-pleasing to thee. Amen.

Wednesday, 20th. Isaiah 59.

If Israel fails to realize the fulness of redemption, the fault is not in Jehovah. He is neither powerless nor indifferent. Sin is the cause of alienation. So long as it is persisted in there is a gulf between Israel and the saving power of God. Jehovah, being what he is, must withdraw his favor from deliberately sinful people. Look at the administration of justice! Is it not an absolute repudiation of righteousness and truth? A litigant can only win by fraud.

Skinner says of verses 9-11: "It is the better mind of the community which is here expressed, in its intense desire for fulfilment of the divine promises, its weariness through hope deferred making the heart sick." When we look back a few chapters we are astonished at the difference between eager hope through contemplation of the ideal and sad despair because of actual facts.

The faithful preaching of the word turns into prayer. The preacher-prophet becomes a penitent nation. Humbly he confesses sin and pleads for pardon. Conscience is awake, sin is admitted. He speaks not of sin in the abstract, but of specific sin. They begin with rebellion and denial of the Lord, and turn their backs on God. Apostasy is their offence: they are in revolt against the Lord. Personal declension leads to public scandal: in civic matters there is open corruption. Truth is conspicuous by its absence.

If such a people are to be saved it can only be by divine intervention. People of moral obliquity are incapable of saving themselves. They need God. But if God acts it will be as the champion of right. He will not spare in order that he may save. We must not imagine that forgiveness is a simple washing of a slate. It involves a purging of the springs of life.

Teach us, O Lord, that our weakness is due to our failure to live in thee and with thee! Thy strength is unlimited, thy strength is made perfect in weakness. Teach us how to witness for thee! Give us grace to pray for others! Amen.

Thursday, 21st. Isaiah 60.

Driver says: "At length the longed-for light bursts upon the prophet's eye: the dark cloud of night that shrouds the rest of the world has been lifted over Zion, and a brilliant day there shines. The bright prospect eclipses all beside, and in this most beautiful chapter the prophet gathers together the features belonging to Zion restored into one unsurpassed picture."

The chapter opens with a picture of Zion glittering in the light of the morning. The salvation so long looked forward to has dawned at last. The presence of the Lord himself gives radiance to the scene. The brilliance is intensified by contrast with the deepening gloom which rests on other nations. The only bright spot on earth is the city of God. Its light attracts its banished children, and leads the nations to pour their wealth into her. The throbbing heart shall be filled not with fear, but with joy.

The riches of the world shall come in caravans from the east, and ships from the west. There shall be coöperation among nations that once were hostile to each other. Religion is a great unifier when once the people of God will stand in their integrity. Detached from the ways of the world, a people having their light in the presence of the Lord, they will show to the world the door of hope for which the ages sigh.

Of verse 17 Skinner says: "Render, 'And I will appoint peace as thy government, and righteousness as thy ruler'; the idea conveyed being that the tyranny of the present shall be replaced by the genial rule of righteousness. In other words, peace and righteousness shall be the governing powers in the new Jerusalem."

In the coming day the sun and moon will not cease to exist, but there shall be in the city of God a luminousness which is not physical and material, but spiritual. Do not imagine that this is a dim, far off event: it is much nearer than men imagine!

O Lord and Father, we marvel at the changes thou art working in the world! Thou art teaching men to believe in the universal reign of peace and righteousness. Grant that the day of thy kingdom may come speedily! Amen.

Friday, 22nd. Isaiah 61. 1-3.

The theme is the imminent Kingdom of Jehovah. Davidson says: "Unquestionably the prophet's horizon is bounded by the restoration from exile. Between the prophet and that event there are distinct occurrences, great steps toward the event; after it, no occurrences take place. The restoration is the initiation of the perfect kingdom of God; Jehovah feeds his flock like a shepherd. His glory is revealed, and all flesh see it together."

It may be that the word as recorded in verses 1-3 originally referred to the prophet, or to the servant of the Lord of whom he has spoken so frequently, but we cannot dissociate the words from the fact that Jesus appropriated them for himself, and only in himself had they fulness of meaning. The Lord's herald has a great commission, and for it he needs the anointing of the Spirit, for only a divine consecration is adequate to so great a task.

The preacher of good tidings is a man who first sees the glory and then proclaims it fearlessly and exaltingly. His words have inspiration and healing in them. There are certain spiritual qualities to which the evangel appeals.

Who are the captives, the bound, the mourners? Is their trouble spiritual or social? It is not easy to separate the two. Social injustice has a spiritual reaction.

The year of Jehovah's favor shall be the year when the Almighty will break down all human tyrannies. Everything shall be changed. As the soul is emancipated, those whose heads have been sprinkled with ashes of mourning shall be garlanded, where the spirits were drooping and dimly burning there shall be radiant joy. Life shall be ever green, ever verdant.

This is the vision on which our Lord brooded until the hour came when he could enter on his glorious mission.

O God, in days of passion, anger, pride, it is hard to believe that wars and strifes are not in the nature of things! Give us faith to see the coming day when sin, sorrow and tears shall be no more! Forgive us if we have seen only the surface things in life! Teach us to see the hearts of men, and to seek their reconciliation to thee! Amen.

Saturday, 23rd. Isaiah 61. 4-11.

In the day of transfigured society the people who twice over in their history have been compelled to be serfs, paying tribute to proud and harsh masters, shall find themselves ministered unto. They shall receive tribute and service from nations that once had tyrannized over them. The Lord loves justice and hates iniquitous plundering, so he will recompense his wronged people. Years of prosperity shall come to them.

In what way shall they exercise their newly acquired power? In a holy priesthood on behalf of the nations. Skinner says: "The meaning of course is not that all Israelites shall minister in the Temple, or that a separate sacerdotal order shall not exist, but simply that in relation to the Gentiles Israel shall enjoy a position of privilege, analogous to the relation between priest and layman. The fundamental idea of priesthood in the Old Testament being the right of approach to God, this idea is conceived as realized in a system which may be likened to a series of consecutive circles, —priests, Levites, ordinary Israelites, Gentiles, each grade standing nearer to God than the next. It was Israel's calling to be a kingdom of priests, and in the latter days this destiny will be fulfilled in mediatorial relation to the outer world. Although prophecy in general accords a position of supremacy to Israelites in the future kingdom of God, the distinction is perhaps nowhere so definitely formulated as here."

In the Christian dispensation we know that Christ is our priest, and that we need no other; that in Christ God himself is present to hear and to save. But we also know that it is our privilege and duty to become priests to those who are out of the fold. We are to win them by instruction, and to intercede for them with him who can save.

Holy Father, help us to see the needs of others, the possibilities in others! Teach us the privilege and the blessedness of intercessory prayer! We are saved to save: give us hearts that grieve over others, even over the unthankful and evil! Amen.

Sunday, 24th. Isaiah 62.

Who is the speaker at the beginning of this chapter? Is it Jehovah or the prophet? Scholars are divided. I think it is the Lord himself, who will not be silent when his nation cries, but will vindicate her in the eyes of the world and deliver her in so brilliant a manner that all shall see its light. A new name shall be given to Israel. The secret of its meaning shall be kept hidden in the heart of God, but one day he will make it known. This people, despised and downtrodden, shall one day be a beautiful crown in the hands of the almighty king, and all the world shall look on with admiration.

This fair image becomes an object of eager desire. Who are the watchers on the wall, looking for the arrival of the bridegroom-king? Are they prophetic souls who have espoused the ideal, and in its light sought to encourage the exiles? Or are they the invisible hosts of spiritual beings who desire to look into the marvels of God's redeeming work? The vision so captures the prophet that he cries to those watchers, "Ye that are the Lord's remembrancers, no silence to you!" Keep calling for the coming of the day! The reply comes in a call to the exiled hosts to quit Babylon. "The prophet bids the inhabitants go forth and make ready the road for the entry of the exiles, banking up the causeway and clearing it of stones, and raising a standard

to which they may flock, for Jehovah has sent forth a worldwide proclamation to her exiled sons."

Our Father, thou seest us in our possibilities when our actual selves are unlovely and perverse! Thou redeemest us at great cost because of what we may become through the power of grace. Help us to behold the vision of the life that is to be, to pray for it, strive for it, hope for it! In Jesus' name. Amen.

Monday, 25th. Isaiah 63.

There is tremendous power in the poem in verses 1-6. A majestic warrior is seen striding forth, his magnificent raiment all blood-stained.

"Who is this?" cries the prophet.

"It is I," replies Jehovah.

Driver describes it as of unique and sublime dramatic power: "The impotence of Israel's enemies to retard or interfere with their deliverance has been insisted on before, and it is here developed under a novel and striking figure. The historical fact upon which the representation rests is the long-standing and implacable enmity subsisting between Israel and Edom. The prophet sees in imagination a figure as of a conqueror, his garments crimson with blood, advancing proudly in the distance from the direction of Edom. The blood-stained color of the victor's garments is explained: it is a token of Jehovah's triumph over his people's foes, primarily indeed over those foes who would impede the release of the Jews from Babylon, or molest them when settled again in Palestine, but by implication also over other foes who might rise up in the future to assail the people of God."

From this picture the prophet turns to reflection on the past, and is impelled to thanksgiving. He looks on the present with its humiliating distrust and sin, and finds himself agonizing in prayer for divine aid in sight of the hardened and rebellious hearts of his people. It is a good thing to commemorate the praiseworthy deeds of Jehovah.

Verse 9 is to be pondered. Nowhere else in the Old Testament will we find a stronger expression of Jehovah's sympathy with his people. He comes not by proxy or through any intermediary, but in person. And he comes to save, to take them up and carry them in his arms or on his pinions. How humiliating is the story of ingratitude in contrast with such a revelation of loving-kindness!

Thy promises, O God, are Yea and Amen in Christ Jesus! Thou savest not because we are worthy, but for thy name's sake. Teach us to rejoice in thy salvation, and to know its abounding power! Amen.

Tuesday, 26th. Isaiah 64.

The prophet is still at prayer. It seems as though Jehovah has withdrawn himself into his heavenly dwelling place. His chastisements, his reluctance to hear their cry, seem to harden and embitter, instead of melt and subdue. If only he would come back!

Wardle puts the argument: "If Jehovah would but manifest himself in a glorious theophany, rending the heavens and causing the mountains to shake, even as fire makes bushwood crackle and blaze or water boil over, that he might put the fear of God into his adversaries, and make the people tremble while he does terrible things beyond the hopes of his people or the experience of man! Oh that he would meet and be gracious to those who work righteousness and remember his ways! For we have become like the unclean, our righteous deeds like a polluted garment; we withered like leaves, and our iniquity has whirled us away like the wind, so that hardly one among us calls on thy name, or is zealous to lay hold on thee, because thou hast withdrawn thy countenance from us and delivered us up to the power of our sins. We are the clay which thou hast fashioned: destroy not thy work by unrelenting anger! Look at us, we entreat thee: we are thy people!"

It is a terrible condition when faith becomes inert, and no one has energy enough to rouse himself to lay hold on God. The prophet feels the anguish of it, the people have lost the will to pray. They take things as they are, accept misery as an inevitable condition.

The world will never know what it owes to the solitary saints who cease not to make supplication, and in the grossest night continue to lay hold upon the skirts of God.

O God, help our unbelief! Teach us that thou art not far away, but standing in our midst, stretching forth thy hands all the day long toward a hardened and rebellious people! Forgive us the reluctance and hesitancy of our prayers! Amen.

Wednesday, 27th. Isaiah 65.

Jehovah's reply to his servant is that he has always stood ready to respond to the call of his people, but they have neither approached nor appealed to him. Verse 1 should be rendered, "I have offered answers to those who asked not, I have been at hand to those who sought me not, ... a nation that has not called upon my name." Here is the secret of failure: it is not in God, but in man.

It will be recalled that Paul uses this passage inferentially. This failure is not peculiar to Israel. Men everywhere are in the same relationship,—their impotence is not due to divine aloofness or indifference, but to their unwillingness either to seek or to ask from God.

Israel as a whole shall not be rejected because some, and even many of its members, refuse to seek the Lord, or to pray unto him. He will pay attention to those

of worthy character, and his promises shall be fulfilled in them.

Driver says: "Far different, on the other hand, will be the lot of those devoted to heathen gods. A new order of things is about to be created, in which Jerusalem and her people will be to Jehovah a source of unalloyed delight, and in which care and disappointment, such as are the lot of humanity in the present, will cease to vex. It is a transformation of nature and society which the prophet here imagines." He sees the power of death limited, even if not abolished. A man shall not labor for that which he must pass on for others to enjoy, but himself shall live in the enjoyment of that to which he has given his strength. He shall have the joy of seeing his children come to maturity, and win the reward and honor of their endeavor. In the golden age even the animal world shall be at peace, and cease to tear each other with tooth and claw.

Our Father, we know that if we are conscious of weakness and defeat, our failure is due to our own weakness and not to thy power! We have not stirred up ourselves to call upon thee. Teach us to live prayerfully, for Christ's sake! Amen.

Thursday, 28th. Isaiah 66. 1-2.

The prophecy closes with a rebuke to those who aim at the development of ritualism of a formal and unspiritual type. The restored exiles will build a temple and develop an ornate ritual. Jehovah will not tolerate such formalism. True and acceptable worship consists in humility, contrition and reverence. Men need to remember that true religion is not formal, but the upwelling of spiritual aspiration, of reverent awe, of trust.

Skinner says: "These two verses contain one of the most explicit declarations of the spirituality of religion to be found in the Old Testament, anticipating the principle enunciated by our Lord in John 4. 24."

Skinner discusses the various explanations of commentators. Some think the prophet is protesting against the rebuilding of the temple in Jerusalm, and insisting that a place of worship and sacrifices interferes with pure spiritual worship; but nowhere in the Old Testament is the idea suggested that public worship is unnecessary. Some think that there was a movement to build a temple in Babylon, but we have no trace of such a movement, and it seems incredible to a Jew. Others think that what is meant is that while a temple is desirable for men it is not necessary to God, but what is necessary is spiritual character. Others, again, hold that there may have been a tendency to divide into sects and build rival temples, and men were warned that Jehovah would discern what spirit they were of, and would not be deceived by the zeal and the costly giving which they put into their rival institutions.

Nowhere in the Old Testament or New Testament do we find the slightest recognition or condoning of anything like sectarianism. Men forget God in their contentions with each other. In nothing is controversy more unseemly than among those who kneel at the same mercy seat.

Dear Lord, we pray for sincerity in our devotion to thee! Forgive us if our worship has been no more than lip service, if we have thought proudly of our places of worship, rather than of the wondrous condescension which inclines our God to listen when we call! Teach us how to render the devotion of our hearts to thee! Amen.

Friday, 29th. Isaiah 66. 3-24.

Having insisted on the necessity of a humble, contrite and reverent heart, the prophet attacks certain practices which have their origin in gross superstition. Such perversity is nothing more than open defiance of Jehovah which no amount of zeal for building a lovely house of worship will condone.

Driver says: "In his concluding paragraph he contrasts the glorious blessedness which is in store for Jerusalem with the terrible judgment impending over her enemies. First, he hears in spirit the sound as of one stirring in the Temple (which he views in imagination as now restored): it is the sound of Jehovah preparing himself for vengeance, 'A sound of uproar from the city, a sound from the Temple! The sound of Jehovah, who rendereth their deserts to his enemies!' The time of Zion's birth is at hand, and will no longer be delayed. 'Was a nation born in a day?' Yes, he replies; in the case of Zion the paradox is the reality. Henceforth peace and joy shall reign in Jerusalem."

Verse 13 is one of the great passages of the Bible. It is, to quote E. C. Smith, the image of "the grown man coming back with wounds and weariness upon him to be comforted by his mother." In contrast to this tender and exquisite picture we have Jehovah grappling with the problem of organized evil in the world, and with the apostates of Israel who have substituted false gods for the high and holy Lord. In the day of judgment he will show his majesty and send forth witnesses to the ends of the earth, testifying that in obedience is life but that in apostasy there is certain destruction. Men will learn by judgment what they refuse to learn in mercy, that it is a fearful thing to fall into the hands of the living God.

O God, the unchanging One, we rejoice in thy revelation! As one whom his father pitieth, so dost thou show compassion to those who fear thy name; as one whom his mother comforteth, so dost thou receive us when we are bruised and weary with life's conflict. Help us as we turn to thee, and do for us according to our need! Amen.